THE LIGHT OF TRUTH

— OR —

SIDDHANTA DEEPIKA.

A Monthly Journal, Devoted to Religion, Philosophy, Literature, Science, &c.

***Commenced on the Queen's Commemoration Day*, 1897.**

VOL. IV. } **MADRAS, FEBRUARY 1901.** } **No. 9.**

Table of Contents.

PAGES.

Translations—

In Memoriam 210

The Vedanta-Sutras with Srikanta Bashya
by A. Mahadeva Sastri, B.A. 189

The Mrigendra Agama
by M. Narayanaswami Aiyar, B.A., B.L. 193

Articles—

Appaya Di'kshita's Siddhanta-Lesa-Sangraha
by M. Narayanaswami Aiyar, B.A., B.L.... ... 196

A Short Sketch of Tamil Literature
by S. A. Tirumalaikolundu Pillai, B.A. ... 198

PAGES.

Articles Continued—

The Problem of Evil
by Alkondavilli G. 201

The Late Sri Somasundara Nayagar
by J. M. N. 205

Extract—

The Tiruvachakam
by L. C. Innes. 206

Notes and Comments... 208

Elegiac Stanzas on Sri La Sri Somasundara Nayagar. 211

SUBSCRIPTIONS:—Advance Rate Rs. 4 per annum. Arrears Rate Rs. 6 per annum.
SINGLE COPY 8 ANNAS.

☞ Important Notice:—All remittances, must be made payable to Messrs Binny & Co., Madras and communications, exchanges, &c., must be addressed to The Publisher, "*Siddhanta Deepika,*" Black Town, Madras.

READ! READ!! READ!!!

Professor Max Muller says:

"Nor should their labour be restricted to Sanskrit texts In the South of India, there exists a philosophical literature which, though it may show clear traces of Sanskrit influence, contains also *original indigenous elements of great beauty and of great importance* for historical purposes. Unfortunately, few scholars only have taken up, as yet, the study of the Dravidian languages and literature, but young students who complain that that there is nothing left to do in Sanskrit literature, would I believe find their labours amply rewarded in that field.

"But such Journals as......*The Light of Truth*......have been doing most valuable service What we want are *texts and translations*, and any information that can throw light on the chronology of Indian Philosophy."

Dr. G. U. Pope, M.A., D.D. writes:—"To us Ancient Tamil Literature has always been a very favourite subject and in the highways and byways of Tamil poetry and legend, there is very much to reward the sympathetic student."

"*Saiva Siddhanta Philosophy* is the choicest product of the Dravidian intellect."

NOTE! NOTE!! NOTE!!!

THE ONLY MAGAZINE
DEVOTED TO THIS STUDY
IS
THE LIGHT OF TRUTH
AND
THE ONLY BOOKS
IN ENGLISH
ARE
SIVAJNANABODHAM
OF
MEIKANDA DEVA.
AND
LIGHT OF GARCE
OF
Umapatisivacharya
TRANSLATED BY
J. M. Nallaswami Pillai, B.A., B.L.
AND
STUDIES AND TRANSLATIONS
BY
P. A.
AND
THIRUVACHAKAM
WITH TEXT AND TRANSLATION AND NOTES AND APPENDICES
BY
Rev. Dr. G. U. POPE. M. A. D. D.,

Light of Truth

Yearly Subscription Rs. 4.

Single Copy As. 8.

SIVAGNANABODHAM
Rs. 2-8-0.
LIGHT of GRACE
As. 4.
STUDIES and TRANSLATIONS
As. 4.

Apply to,
J. M. NAGARATNAM PILLAI,
Publisher,
Light of Truth,
Madras.

SRILA SRI, SOMASUNDARA NAYAGAR.

THE
LIGHT OF TRUTH
— OR —
SIDDHANTA DEEPIKA.

A Monthly Journal, Devoted to Religion, Philosophy, Literature, Science, &c.

***Commenced on the Queen's Commemoration Day,* 1897.**

VOL. IV. } **MADRAS, FEBRUARY 1901.** } **No. 9.**

TRANSLATIONS.

THE VEDA'NTA-SU'TRAS WITH S'RI'KANTHA-BHA'SHYA.

(*Continued from page* 172).

Adhikarana 9.

And even the duties of the order (should be observed) because they are enjoined. (III. iv. 32.)

In the case of a house-holder (grihastha) who does not possess knowledge (Vidyâ) we understand that the duties of the order (a'srama) such as sacrificial rites should be observed, because they are enjoined as such in the words "He should offer oblation into the fire throughout life," and that they should be observed also as the means of acquiring Vidyâ as declared in the words "the Brâhmanas seek to know Him by sacrificial rites, gifts,"* etc.

And also as accessories (III. iv. 33.)

And we further understand that even in the case of one who possesses knowledge (Vidyâ), they should be observed, because they are enjoined as accessory to Vidyâ in the words "He who has known both Vidyâ and Avidyâ"'* etc.

Now, a doubt arises as to whether the sacrificial rites, etc., should be performed only once, or twice separately—as a means to Vidyâ when the man does not possess knowledge, and again as an accessory (anga) to Vidyâ when the same man has obtained knowledge inasmuch as they are enjoined both as a means and as an accessory to Vidyâ.

(*Pûrvapaksha*) :—In virtue of the two injunctions, they should be observed twice.

(*Siddhânta*) :—The Sûtrakâra says :

In any case, they are identical; because of the marks pointing both ways. (III. iv. 34.)

Because of the two injunctions occurring in the two different contexts, the same sacrificial rites may be regarded as assuming two different forms; but they are nevertheless identical, inasmuch as their identity is recognised everywhere. Though, thus, the acts are identical in themselves, yet on the principle of

* Bri Up. 4-4-22.

* Isa Up. 11.

*Samyoga Prithaktva** there is no contradiction involved in viewing them in two distinct lights. Though performed only once, one and the same act may be regarded in two distinct lights in virtue of the double injunction. For instance, one and the same sacrificial post made of Khadira wood enters into an obligatory (Nitya and an optional Kâmya, interested) rite in virtue of the following double injunction: "The sacrificial post can be made of Khadira wood"; and "in the case of one who desires manliness, they make the sacrificial post of Khadira wood." In the same way, the sacrificial rites, etc., are prescribed as a means of attaining Vidyâ in the case of one who does not possess it, and as an accessory of Vidyâ in the case of one who possesses it, and for these two purposes it will do to perform them only once.

And the Sruti declares that there is no overpowering. (III. iv. 35.)

In the words "by Dharma he removes sin,"† the Sruti declares that, by way of removing the sin obstructing the rise of Vidyâ, the effect of the performance of the sacrificial rites is the removal of all the forces which may overpower Vidyâ. Hence no inconsistency such as the one urged above.

Adhikarana 10.

(Vidya is possible even for those who stand) in the intermediate stages, because it is seen. (III. iv. 36.)

It has been shewn that Vidyâ is possible for those who belong to the recognised orders of holy life (ás'ramas). Now a doubt arises as to whether Vidyâ is possible or not for those who do not belong to any of the recognised orders.

(*Pûrvapaksha*) :—The Snâtaka,—*i.e.*, one who has left the student-life but has not yet entered on the life of a householder,—and the widower are those who do not belong to any of the recognised orders of holy life. For them Brahmavidyâ is not attainable, because of the absence of the duties of a recognised order (âs'rama) which constitute the means of acquiring Vidyâ.

(*Siddhânta*) :—As against the foregoing we hold as follows: Vidyâ is quite possible even for those who do not belong to any of the recognised orders, inasmuch as we find it stated in the Sruti that Raikva and other such persons attained Vidyâ.

*The same act enjoined in two different contexts may put on two distinct aspects.

† Mahânâ 79.

As to the contention that it is not possible because of the non-performance of the duties of any of the recognised orders, the Sûtrakâra says:

It is, moreover, declared in the Smriti. (III. iv. 37.)

It is stated in the Smriti that even for those who do not belong to a recognised order Vidyâ is possible of attainment by means of prayers and the like:

> "By prayer alone a Brâhmana can attain perfection: as to this there is no doubt. Let him do anything else, or not do it. A kind-hearted man is called a Brâhmana."*

Vidya is said to be possible of attainment by a special act. (III. iv. 38).

The Sruti states that it is possible to attain Vidyâ by means of special acts which are not confined to any of the recognised orders:

> "By austerity, by celibacy, by faith, and by meditation, let him seek the self."†

Let the other be superior, because of the indicatory mark. (III. iv. 39.)

It is better to belong to one of the recognised orders than not to belong to any, because the former enables one to accumulate more merit (Dharma). Moreover, the Smriti says "Let no twice born man remain for even a single day without belonging to one of the recognised orders."‡ Thus, it is quite true that to belong to one of the recognised orders is better than not to belong to any of them. Still, in the extreme cases, the Vidyâ is possible of attainment even for those who are outside the pale of the recognised orders, by means of prayer and the like.

Adhikarana 11.

For one who has become such, there can be no ceasing to be such, as Jaimini also thinks, because of the prohibition against ceasing to be such.
(III. iv. 40).

Now, a doubt arises as to whether a descent to a former stage is allowed or not to those who have entered the order of celibates.

(*Pûrvapaksha)* :—Even descent to a lower order is optional, like the ascent to a higher order which is taught in the following passage:

> "Having completed student-life, let him become a householder. He may even become a wanderer after retiring to the forest from home."§

* Manu, II. 87.

† Prasna Up. 1-2.

‡ Daksha 1.

§ Jâbâla Up. 4.

(*Siddhânta*) :—As against the foregoing, we argue out our conclusion as follows :—For one who has ascended to the life of a perpetual student (Naishthika) it is not possible to come down again from it. For, there is a prohibition of the abandonment of that life. It is certainly prohibited by the S'ruti in the words, "mortifying his body in the teacher's family till death."* The following passages prohibit the descent :

"Let him go to the forest, and let him not come back."

"Having renounced fires, let him not return again."

And there exist no Scriptural passages permitting descent, as there exist those concerning ascent. Accordingly, since the S'ruti expressly prohibit their descent, and since no passage in the Sruti is found permitting descent, those who descend down from a higher stage are not fit for Vidyâ. This is also Jaimini's view of the matter.

The Sûtrakâra proceeds to shew that the man who has descended from a higher order cannot regain qualification for Vidyâ by means of expiatory rites. :

Not even (the expiatory rite) conferring qualification (is possible), because, since the smriti speaks of them as fallen, it is impossible for them. (III. iv. 41).

In the case of a student who has broken the vow of chastity, the sacrifice of an ass is prescribed as the expiatory rite by which to regain his qualification for Vedic rites, as taught in the section of the Mîmamsâ treating of qualification for Vedic rites."† Even this expiatory rite is not possible in the case of him who has descended down from a higher stage of life. The Smriti says :

"The man who, having once ascended to the life of a perpetual student, descends down from it,—for him I see no expiation, whereby that killer of the self may be purified'.'

The Smriti thus denying his qualification for the expiatory rite, he cannot regain qualification by that rite.

Some also (regard it as a) minor sin and (therefore claim the) existence (of expiation) as in the case of eating (forbidden food). This has been declared. (III. iv. 42).

Some hold that, as it is a minor sin, it admits of expiation, just as the eating of honey (on the part of a student) admits of an expiation. It has been said, "what is taught in the case of a student applies to the higher orders when there is no contradiction." That is to say, what has been taught in the case of an ordinary student (who in due course will enter on the life of a householder) applies to men of other orders, provided that it does not run counter to what has been expressly enjoined on those other orders.

But they should be kept outside (the pale), in either case, because of the smriti and custom. (III. iv. 43).

Whether it be a minor sin or a major sin, these transgressors are excluded from the path of the Vedic rites, etc. For, the Smriti says :

"I see no expiation whereby that killer of the self may be purified."

And they are excommunicated from the society of the orthodox. Wherefore, from all points of view, those who have fallen down from a higher stage, are not qualified for Vidyâ.

Adhikarana—12.

A'treya thinks that it pertains to the sacrificer, because of the fruit (being assigned to him) by the s'ruti. (III. iv. 44).

The contemplation of the Udgîtha, etc., has been taught. A doubt arises as to whether it has to be done by the sacrificer, or by his priests (Ritviks).

(*Pûrvapaksha*) :—The contemplation of the Udgîtha, etc., has to be done by the sacrificer himself, for it is he that is said to reap the fruit of the sacrifice acquiring more power, not the priests (Ritviks). So thinks A'treya.

Audulomi thinks that it is the duty of the priest. For that indeed is he paid. (III. iv. 45).

"Let the Udgâtri priest who knows this shall say ..."* In these words occurring in the sequel it is expressly said that the Udgâtri priest is the one who should contemplate. According to Audulomi, the act of contemplating is the duty of the priest.

(*Object*) :—How can it be that the act is done by one person while the fruit goes to another ?

(*Answer*) :—For, the priests have been paid by the sacrificer for the performance of supplementary acts as well as of the main act. It is certainly for the performance of the sacrificial rites with all its supplementary acts that the priests are paid by the sacrificer. Therefore what is done by the priest forms the act of the sacrificer ; and hence no incongruity in holding that the fruit of the act goes to the master of the sacrifice.

Adhikarana 13.

The third is, like the sacrificial rites etc, enjoined in the case of the possessor of Vidya', because of the accepted sense (of the word). (III. iv. 46).

In the Kahola-Brâhmana it is said :

"Therefore, let a Brâhmana, after he has done with learning, seek to remain in childhood ; then, after he has done with learning and childhood (let him be) a Muni."†

* Chha. Up. 2-23-2.
† Pûrva Mîmamsa 6-8-22.

* Chhâ. 1-7-8
† Bri. Up. 3-5-2.

Having thoroughly acquired learning, i.e., having determined the main drift of the teaching of the many Upanishads, let a Brâhmana seek to remain in childhood; that is to say, let him lead another mode of life, resembling childhood in so far as it is devoid of love and hatred, and the like. Having attained perfection in learning and the child-like state, then he is (to be) a Muni. Here a doubt arises as to whether the life of a Muni is the subject of an injunction or not.

(*Pûrvapaksha*) :—As there are no such words as "He *shall* become a Muni," showing an injunction, it is not enjoined.

(*Siddhânta*) :—As against the foregoing we hold as follows :—The third one, namely, the state of a sage (Muni), is enjoined, as another accessory, on the possessor of Vidyâ, in addition to learning and childhood, just as the sacrificial rites, etc., are enjoined. For, the word 'Muni' is familiar to all as denoting one who is given to profound meditation. This profound meditation which consists in constantly revolving the object of worship in thought is enjoined with a view to the perfecting of Vidyâ : the words "let him remain" being repeated in this connection. Therefore it is possible to make out an injunction of meditation.

Adhikarana 14.

For the inclusion of all, verily does the Sruti conclude with the householder. (III. iv. 47).

A doubt arises as to whether Vidyâ is common to all As'ramas, or confined to some only.

(*Pûrvapaksha*) :—Since the student (Brahmachârin) is dependent on the teacher for the study of the Vedas, since the householder (Grihastha) is engrossed in the maintenance of the family, since the forest-dweller (Vânaprastha) is engaged in the hermit-life, knowledge and meditation are not possible for them. The S'ruti connects Samnyâsa with those who possess the knowledge of the Vedântic teaching in the following words :

"They who have determined the nature of things by their knowledge of the Vedântic teaching, those Yatis who, by Samnyásayoga, have purified their minds,"* etc.

In connection with the practice of meditation (Dhyâna), the S'ruti declares that the devotee should be one "leading the life of the last âs'rama."† Therefore, knowledge and meditation are meant for the last order of men, not for others.

(*Siddhânta*) :—Vidyâ is quite possible for all orders of men. The possibility of Vidyâ for all orders of men is taught in the Chhândogya-Upanishad in the following words :

"He who,...keeping up the memory of what he has learnt by repeating it regularly in some sacred spot,...he who behaves thus all his life reaches, the world of Brahman and does not return, yea, he does not return."*

Though the Sruti thus concludes with the householder, all orders are meant. So also, though the last order alone is mentioned in connection with meditation, other orders also must have been meant. Therefore, Vidyâ is quite possible for all orders of men. (In the Sruti quoted above in the Purvapaksha) 'Samnyasa' means renunciation of fruits, and "Yati" means one who has subdued the senses. All this is quite possible for all orders of men.

Adhikarana 15.

Because, like the life of a muni, others, too, are prescribed. (III. iv. 48).

The Atharvasiras says :

"Having cut off desire, having thought over by reason the root of the aggregate of causes, having fixed the mind in Rudra,—in Rudra, they say, is unity,—in view of the eternal and ancient Rudra, who is food and strength, by austerity do ye restrain yourselves. This is the vow in honor of Pas'upati."

This Pâs'upata-vrata, this sacred vow in honor of Pasupati, taught in the Atharvas'iras is clearly taught in the Purânas. Now a doubt arises as to whether Vidyâ and Moksha are attained by those who devote themselves to this vow.

(*Pûrvapaksha*) :—It would seem that they cannot attain Moksha, but that they attain only some minor results ; for, this vow is not ranked among the religious orders ; there is a limit to its duration ; and it has been observed by Krishna and others with a view to obtain sons and the like fruits.

(*Siddhânta*) :—As against the foregoing we hold as follows : Mukti itself accrues to those who observe this vow till death. The accomplishment of Vidyâ consists in deep meditation of Rudra, the Supreme Brahman. Like the life of a Muni, other duties belonging to the other orders, such as mendicant life, control of the body and the senses, are enjoined even in connection with the Pâs'upata-vratra. The meditation of Rudra, which is the severance of the bond (Pâs'a) and which produces Moksha, is enjoined on those who devote themselves to the observance of this vow : "They say unity is in Rudra. In view of the eternal and ancient Rudra, do ye restrain yourselves by austerity ..With the Mantra 'Agni is the ashes,' etc, do ye take the ashes and touch the limbs smearing them all. Hence this is the vow sacred to the Pas'upati, conducing to the release of the soul (Pa'su) from the bond (Pâs'a)."†

Therefore those who observe the Pâs'upata-vrata to the end of life attain to nothing short of Mukti (salvation) as the result of it.

As to the contention that it is not ranked among the recognised orders (âs'ramas), the Sûtrakâra says :

* Mahânâ 10-22.
† Kaivalya Up.

* Chhâ 8-15-1.
† Atharvasiras.

A. MAHADEVA SASTRY, B.A.

(*To be continued.*)

THF MIRGENDRA AGAMA.

CHAPTER IX.

• मायाप्रकरणं.

अथ सर्वज्ञवाक्येन प्रतिपन्नस्य लक्षणं ।
कथ्यते ग्रन्थिपाशस्य किंचिद्युक्त्यापि लेशतः ॥ (1)

तदेकमशिवं बीजं जगतश्चित्रशक्तिमत् ।
सहकार्यधिकारान्तसंरोधि व्याप्यनश्वरं ॥ (2)

कर्तानुमीयते येन जगद्धर्मेण हेतुना ।
तेनोपादानमप्यस्ति न पटस्तन्तुभिर्विना ॥ (3)

तदचेतनमेव स्यात् कार्यस्याचित्वदर्शनात् ।
प्राप्तस्सर्वहरो दोषः कारणानियमोन्यथा ॥ (4)

यद्यनित्यमिदं कार्यं कस्मादुत्पद्यते पुनः ।
अव्यापि चेत् कुतस्तत्स्यात् सर्वेषां सर्वतोमुखं ॥ (5)

यदनेकमचित् तत्तु दृष्टमुत्पत्तिधर्मकं ।
न तदुत्पत्तिमत् तस्मादेकमभ्युपगम्यतां ॥ (6)

पटस्तन्तुगणाद्दृष्टस्सर्वमेकमनेकतः ।
तदप्यनेकमेकस्मादेव बीजात् प्रजायते ॥ (7)

येषां चिद्धर्मकाद्धेतोरचिदप्युपजायते ।
तेषां धूमेन लिङ्गेन जलं किं नानुमीयते ॥ (8)

भूतावधिजगद्येषां कारणं परमाणवः ।
तेषां पूर्वोदिताद्धेतोर्ज्ञातैव ज्ञानसूक्ष्मता ॥ (9)

शरीरादेश्शरीरादि यदि तन्निखिलात्यये ।
का वार्त्ता निखिलध्वंसो न सर्वज्ञो मृषा वदेत् ॥ (10)

एकदेशोपि यो धर्मः प्रतीतो यस्य धर्मिणः ।
स तस्य सर्वतः केन जायमानो निवार्यते ॥ (11)

कोटिशो मरणं दृष्ट्वा संहतानां शरीरिणां ।
सोपि प्रतीयते कालो यत्राशेषजनक्षयः ॥ (12)

तदाधाराणि कार्याणि शक्तिरूपाणि संहृतौ ।
विकृतौ व्यक्तिरूपाणि व्याप्यन्तेऽर्थसिद्धये ॥ (13)

तन्त्वादिकारकादानं पटासत्वे पदार्थिनः ।
सत्वे कारकशब्दोपि व्यपैतीति हतं जगत् ॥ (14)

साफल्यमसदुत्पत्तावस्तु कारकवस्तुनः ।
उत्पादयतु सर्वस्मात् सर्वस्सर्वमभीप्सितं ॥ (15)

अथाशक्यं यतश्शक्यमत्र वः किन्नियामकं ।
न च पश्यामि तत्किंचिच्छक्तिश्चेत् सिद्धसाध्यता॥(16)

अन्यथा कारकव्रातप्रवृत्त्यनुपपत्तितः ।
श्रुतिरादानमर्थश्च व्यपैतीत्यपि तद्धतं ॥ (17)

अथास्युत्पादिकाशक्ति र्नकार्यं शक्तिरूपकं ।
तयोर्विशेषणं वाच्यं नैतत् पश्यामि किंचन ॥ (18)

तस्मान्नियामिका जन्यशक्तिः कारकवस्तुनः ।
सान्वयव्यतिरेकाभ्यां रूढितो वावसीयते ॥ (19)

तद्व्यक्तिर्जननन्नाम तत्कारकसमाश्रयात् ।
तेन तन्तुगताकारं पटाकारावरोधकं ।
वेमादिनापनीयाथ पटव्यक्तिः प्रकाश्यते ॥ (20)

यथा घटादिगूढस्य पटादेस्तद्व्युदासतः ।
नासतः क्रियते व्यक्तिः कलादेर्ग्रन्थितस्तथा ॥ (21)

MÂYÂ.

1. Now will be shortly described, the characteristics of the Granthi-pâs'a which has been referred to in the verse treating of the Omniscient, supported by some reasons.

Note.—The Granthi-pâs'a is Mâyâ. The verse referred to is the first verse of the second chapter which describes the Pati.

2. It is single, unpropitious (*as'iva*), the seed of the universe, and possessed of manifold *s'aktis*. It obstructs the soul till the authority of its helper (karma) should cease, and is universal and imperishable.

3. For the same reason that a creator is inferred from the nature of the universe (viz., that it has an origin), it must follow, that there is a material cause for it; for there cannot be cloth apart from the threads (which gosto make it).

Note.—From the nature of the world, which was established by arguments to have come into existence at some point in time, the inference was drawn previously that a creator is essential. The very same argument

implies a material out of which the creator could shape the world. This, the Agama says, is Mâyâ. The argument is based upon the Naiyâyika classification of causes into three varieties. The first the *samavâyi-kârana* or intimate cause, called also *upâdâna-kârana* or material cause, is in the case of the piece of cloth, the threads; in the present argument, it is Maya. The second is the *nimitta* or efficient cause, which is of two kinds, the agent and the instruments by which he works, which here are the Lord and His Sakti. The third *asamavâyi* or non-intimate cause, exemplified as regards the cloth by the connexion of the threads or by their colour, is not an important one, and as such has been omitted in the present argument.

4. It must be unintelligent, since its products are seen to be so. Otherwise there would result that most radical of all faults, uncertainty of causation itself.

Note.—The basis of the argument in this verse is that a cause must be of the same nature as the effect. Else, the Agama holds, the certainty of the relation of cause and effect will be jeopardised.

5. If it is non-eternal, then whence does this effect (viz the world) again take its rise (at the beginning of a new creation)?. If on the other hand, it is non-universal, how can its presence among all and everywhere be explained?

6. What is manifold and unintelligent (*achit*) is always seen to have an origin. This (Maya) has no origin; hence it must be understood that it is single.

7. A piece of cloth arises out of a collection of threads; hence unity arises out of plurality. But then, the plurality (*viz* the threads in the instance given) is produced only from a single cause (*i.e.*, cotton, out of which the threads were manufactured).

Note.—The first half of the verse in an objection by the *pûrva-pakshin*, who from his single instance, arrives at and applies a wrong *vyâpti* or major premiss, that everything which appears single is produced from the co-operation of many things. The latter half is an answer to the objector, that a closer examination of his own example would show him that he could not logically arrive at his *vyâpti*.

8. Those who assert that from a cause which is intelligent (*chit*) springs the unintelligent (*achit*,) why do they not also infer (by parity of reasoning) the existence of water from the presence of smoke?

Note.—This is an attack on the Parinâma-vâda school of the Vedanta, which holds that the universe is a modification of Brahman. The "intelligent" is Brahman and "the unitelligent" is the universe. The Agama thinks that this is a vitiation of all principles of reasoning, and that the upholder of this theory might as well say, that because there is smoke seen at a certain place, it indicates the presence of water.

9. For reasons mentioned before, the opinion of those who hold that the universe has the elements (Bhûtas) as its limit and that the Paramânus constitute its cause, only exhibits the extreme tenuity of their own knowledge.

Note.—This is directed against the Vaiseshikas, who, though they agree with the Agama in holding the universe to be a product, yet differ in considering the five elements as the first product and as such constituting the universe. The ultimate cause, they think, are the Paramânus or the primary atoms. The Agama contends that they cannot be the ultimate cause or basis of the world, since being many and unintelligent, they themselves require a prior cause.

10. If it is said that bodies and the rest are seen to arise from other similar bodies, etc., (and that therefore there is no need for bringing in Mâyâ), then this process is quite out of the question at the time of universal dissolution. And if such a dissolution is denied, it must also be held that the Omniscient Isvara is a falsity.

Note.—The *purvapakshin's* argument is that just as a body is seen to arise out of the bodies of its father and mother, even so the whole universe may be conceived as an unending serise of causes and effects; and that therefore the assumption of an ultimate cause, such as Mâyâ, is quite gratuitous. The Agama, not liking to meet this very good argument direct, takes the round-about course of contending that if this were true, the Mahâpralaya or universal destruction or involution of the universe into its final cause, must be denied; for if the word destruction were to bear any sense, there could not then exist the very same bodies etc., which are seen in the ordinary state of the universe. If this pralaya is denied, it contends, then you might as well deny Isvara.

11. Whatsoever quality of a thing is perceived to exist in it at one spot, none can deny will exist in it everywhere else.

Note.—The meaning is that a thing cannot possess one quality at one place and a different one at another. It must be noted that the word quality is not used in the loose sense which it has in English, but is restricted to permanent qualities alone.

12. Therefore, having times unnumbered seen the death of embodied beings, we should conclude that

there will be a time, when all beings, without exception, will be destroyed.

13. All the products (constituting the universe), which have Mâyâ for their material cause, are at the time of distruction merged in it in the form of *saktis* (or latent powers). At the time of change (*i.e.*, creation) they come out and manifest themselves for the due fulfilment of their purposes.

Note.—The next verse, and a half of the one next to it gives the objection of the *purva-pakshin.*

14. 15—A. Only when there is no cloth, does one desirous of getting a piece of it resort to such means as threads. If there is cloth, the very word for the means, viz the threads, cannot be used. Therefore the universe is false. For, the purpose of a cause (or means) in production is only to produce an object which is *asat* (non-existent, unreal).

Note.—This is a very absurd argument, being a fallacy based upon the ambiguity of the word *asat*, which means "unreal" and also "non-existent." We may put the syllogism in the following manner:

> The object of a cause is to produce an effect which is *asat*.
>
> For example, threads produce a cloth which is *asat* (*i.e.*, which was previously non-existent).
>
> The universe is a product or an effect of Maya (according to the *siddhantin's* conclusion.)
>
> Therefore the universe is *asat* (unreal).

The above modified form of the *svârthânumâna* of Indian logic, will show clearly the fallacy lurking in this objection. It is strange that the Agama should be at such pains to conjure up this unsubstantial phantom of an objection. The next half-verse and the one following it give the answer to this objection.

15.—B. You may hold that it produces (an unreal effect or product), only if you desire that everything should be produced out of everything else by every one.

Note.—The argument amounts to this, that if an effect is unreal, then there cannot be any law of cause and effect, prescribing that only a certain effect should arise out of a certain cause; which will amount to utter nihilism.

16. If it is said that that could not be (viz. that every effect should arise from every cause indiscriminately), where is the necessity (on your theory) that a particular effect should follow a particular cause? And no such is seen. And if it is answered that there is a *sakti* (in every cause which produces only one particular effect and excludes the rest) this is only establishing our own conclusion.

17. Otherwise, (if the cause were to produce only a false effect), sinse the operation of all means (or causes) would become irrelevant, the very word "means" (or cause, *kâraka*), the acquiring of means, and the object with which they are acquired, will all become meaningless. Hence this doctrine is false.

Note.—The point is that since the effect is said to be false, the very idea of a cause is absurd; and since the universe itself is only an effect, there could be nothing real upon which to rest.

18. Therefore there does exist a *sakti* which produces the effect. If it is objected that the effect itself is not in the form of a *sakti* (in the cause), a distinction must be drawn by you between the two, and none such is seen.

Note.—The *siddhantin's* theory is that the effect resides as a potential capacity in the cause. The *pûrvapakshin's* view is, apparently, that there are two *saktis*, one in the cause which is capable of producing the effect, and one in the effect itself, by virtue of which it is an effect as different from the cause. This verse will illustrate very clearly that besetting evil of Indian philosophy, its dealing with words instead of with realities. The view taken by the Agama as to the relation of cause and effect is a sensible one and corresponds closely to the idea of the Advaita school. But somehow it could not resist the tempting opportunity of introducing a feat of verbal quibbling as an argument against its own view.

19. Therefore it is concluded that for every cause there is a *sakti* (residing in it) producing the effect. This (*sakti*) may be proved both by the method of agreement and by that of difference, or it may even be learnt from ordinary worldly usage.

20. The coming into manifestation of this *sakti*, owing to its conjunction with the instrument (which induces its manifestation) is called production or origin, (*i.e.* the effect is said to be produced then). For example, the form of the threads conceals that of the cloth; that (the form of the threads) being removed by the loom and the rest, the form of the cloth is made to shine out clearly.

21. Just as a piece of cloth is rendered manifest by the removal of such things as a pot etc. which hid it, and an unreal thing cannot be made to manifest itself in this way, even so Kalâ and the rest are made manifest from the Granthi (Mâyâ).

Note.—The *tattvas* Kalâ and the rest abide in Mâyâ as *saktis* or potentialities, and these come out when the Lord removes the cause viz. Mâyâ. This is illustrated by the example of a piece of cloth hidden in a pot, which comes to view only on the removal of the pot, though all the while it remains within the pot unseen.

Here ends the Ninth Chapter.

M. NARAYANASWAMI AIYAR.

APPAYA DI'KSHITA'S SIDDHANTA-LES'A-SANGRAHA.*

We have been favoured by Dr. Venis with an advance copy of the first 120 pages of the reprint of his translation of this work which is now appearing in parts in the Benares Sanskrit journal, the Pandit. Dr. Venis is perhaps the only Sanskrit scholar who has attempted to present in an English form a few at least of the manifold ramifications into which the philosophy of non-duality preached by Sankara has diverged at the hands of a long succession of eminent teachers reaching up nearly to our own times. The comparative obscurity in which this vast body of literature is enshrouded to the eyes of the Sanskrit scholars of the modern type may be felt in the fact that the late Prof. Max Müller in his comprehensive work on the Six Systems of Indian Philosophy, does not, when dealing with the Vedânta, mention even the names of such men as Suresvara, Amalânanda, Brahmânanda Sarasvati and Madhusûdhana Sarasvati, whose great works are recognised familiarly in India as the pillars of the Advaita system. Appaya Dîkshita was the last in this roll of teachers, who took their stand firmly on the unity of the Self, however much they might differ in the details of the doctrine, and who looked up to Sankara as their authority and guide in all matters of dispute.

But Appaya is more remarkable than the others in that two distinct streams of traditional faith commingle in him as their exponent; the one tracing its origin to the Veda and appealing to it as its scripture, the other, mainly restricted to South India, basing itself primarily upon those hitherto little-known works, the Saivagamas,[1] while it practically ignores the Veda, as teaching a lower kind of knowledge only. The earliest representative of the latter system seems to have been Nîlakantha Sivâchârya, whose commentary on the Vedânta Sûtras is now being translated in our journal. This Nîlakantha is asserted by tradition to have been a contemporary of Sankarâchârya, who is said to have written his famous Bhâshya, mainly to refute the erroneous opinions broached by Nîlakantha in his work.[2] The peculiarities of this school are the following; the postulating of the three *padârthas, Pati, Pas'u* and *Pâs'a*, the Lord, the bound soul, and the bond (consisting of Mâyâ, Karma and Mala); the denial of a distinction between the Nirgunam and Sagunam Brahman, the accepting of Umâ or Parâs'akti, the active energy of Brahman, who is said to be all love and grace, in intimate connection with Him; and the worship of the Brahman under the name of Siva (not the third person of Hindu Trinity, who is classed among the *Sakala* souls along with ordinary men.) And it is a curious fact that Appaya who has written the Parimala and the Siddhânta-les'a, works entirely in accordance with Sankara's doctrines, has with equal zeal written a large number of works following the Saiva system, the chief among them being the *S'ivârka-mani-dîpikâ*, a gloss upon Nîlakantha's Brahma-Sutra Bhashya, while the others are quite sectarian, praising Siva and establishing his superiority to Vishnu and the other gods. The significance of this exposition by the same man of two apparently opposed systems has given rise to a great amount of debate and it is one of the vexed questions ever cropping up in the vernacular religious papers. The Tamilian Saivites, who are all non-brahmans and the very small number of the priests attached to the temples of Siva among the Brahmans,[3] contend that at heart Appaya was a devoted follower of Nilakantha and that his works expounding Sankara's doctrines were all more or less in the nature

* The Siddhântales'a of Appaya Dîkshita—translated by Arthur Venis, Principal of the Government College, Benares.

[1] The twenty-eight primary Saivâgamas must be distinguished from the Tantras or S'âktâgamas which though Saivite are not favoured in Southern India. There are also about 120 Upâgamas recognised. But even of the primary A'gamas about only 20 have been preserved in fragments, these being such portions only as treat of temple worship and ritual. Of the Upâgomas only two or three are found in entirety. Srictly each Agama must contain four pâdas, *Charya, Kriya, Yoga* and *Vidya padas*; but now only the *Kriya* portion is ever found. Our knowledge of the philosophy taught by them is mainly restricted to the *Vidya or Jnana padas* of the two Upâgamas, Mrigendra and Poushkara, and of a dozen Slokas, reputed to be from the Rouravâgama, the Tamil commentary upon which forms the Sivagnana Botham of Meikandadeva, which again is the source of a series of Tamil commentaries, constituting as it styles itself, the S'uddhâdvaita-S'aiva-Siddhânta school.

[2] Nîlakantha tries to reconcile the Veda and the Agama as both teaching the same knowledge, but the later Tamil Saivites profess to have advanced beyond him, and class the teachings of the Veda and that of Nilakantha as only being Yoga, while they hold that theirs, as found in the fourteen Tamil works, of which the chief is Sivajnânabotham, is pure *Jnana*. They arrange the goals of the systems of Râmânuja, S'ankara and Nîlakantha in order, the following one teaching a higher goal than the preceding.

[3] These priests, commonly called *gurukkals*, (the Sanskrit word *guru* with a Tamil termination) conduct the ceremonials connected with the Saiva temples following the directions of one or more of the Saivagamas, and also officiate at the important household ceremonies of the non-brahman Saivites. The ordinary Brahmans will not dine or intermarry with them.

of scholastic exercises, which only served as a foil to set off his great works on the S'aiva Dars'ana. The other view, and it seems to be the true one, since the members of Appaya's own family and his followers (all of them Brahmans) hold it,[4] is that his adherence was fully to Sankara's philosophy, but that he also lent his support to the S'aiva Dars'ana promulgated by Nilakantha, because his predilections were towards the Sagunam-Brahman as represented in the form of Siva, and he thought that the work of establishing the Saivite form of worship as the best was accomplished only by Nilakantha in his Bhâshya.

There is reason to think that there has always been a spirit of antagonism between the followers of the Veda and of the Agama;[5] and any one fully acquainted with the religious controversies of the day in South India can easily see that the old rivalry has not died away yet, but that in many instances it has given rise to a rancorous hatred and depreciation of the Veda. Many noble spirits, such as Tirumûlar, Mânickavachâkar, Jnânasambhandar and many others of less fame, have from time to time tried to reconcile these two bodies, each according to his own lights. Appaya Dikshita also seems to have taken as his life's work the reconciliation of the Agama-cult with the Vedic ritual and system of thought, which he has in a way brought about by taking the system of Sankara as the truest expression of Vedic wisdom, and by incorporating the Agama as representing a lower grade of thought, into that all-embracing and non-sectarian philosophy, which has in a wonderful manner found room within its folds for every variety of opinion and creed. This phase of thought has found its most beautiful expression in the poems of the saint who is universally loved throughout the Tamil land, Tâyumânavar.[6] The peculiar position in which Appaya Dikshita was thus placed as the expounder of two, till then opposed, forms of thought, does not seem to have attracted the attention which it deserves from European scholars. It will be a most interesting problem, as it will surely lead to the further and far more important question of the origin and birth-place of the Saivâgamas and of the position they now occupy in directing the whole ritual of Saivite temple-worship, perhaps the only exception to which is the famous shrine at Chidambaram. But we may take the liberty of commending this problem to Dr. Venis as well worth his investigation.

In the present work, the Siddhântales'a, the author dons the garb of an exponent of Sankara. The object of the book is to exhibit concisely all the variations in the opinion of the followers of Sankara, who though they firmly held by his Advaita, were as poles asunder as regards even some of the main doctrines of the system. The Dikshita himself sets out the purpose of his book in two of its opening stanzas.

"As Ganga springing from Vishnu's feet gains many a land and flourishes; so flourishes that good speech which, issuing from the fair lotus mouth of the venerable Teacher (Sankarâchârya), divides a thousand fold as it reaches teachers of early times, and destroys the world of transmigrations, by being devoted to teaching Brahman—the One without a second. (1)

"Addressing themselves exclusively to proofs of the unity of Self (with Brahman—the One without a second), these early teachers set out many opposed views regarding the common world of sense and activity; for all points relating to the proofs of such a world they held of small account.[7] To clear my mind of misconceptions, I here concisely set together some of the various conclusions based on those views, as they were explained by my revered father." (2)

These stanzas are also instructive as showing the spirit in which Appaya Dikshita approached these glaring divergences of opinion, and he no doubt reconciled them in the manner indicated by Dr. Venis in his note. As furnishing a handy summary of the progress of the later Vedanta, the book is an invaluable one and Dr. Venis has acted wisely in rendering it into English.

4 That this is so may be seen from the title page and the notice appended to the *grantha* edition of Nilakantha's Bhashya recently published in the Tanjore District by one of Appaya's persuasion, where the work is described as teaching the Sagunam-Brahman under the name of Siva. It is a fact that all of Appaya's followers hold Sankara as their *acharya*, while they also believe that Advaita in fully reconcilable, in the way suggested for Nilakantha's position, with the teachings of the Agamas.

5 See my note on the Sutasamhita and the Saivâgamas, the evidence in which distinctly exhibits the prevalent spirit of opposition between the creeds. The way in which the Sutasamhita reconciled it, is by prescribing the Agama for those only who were not allowed to follow the Vedic ritual. (See the November number of this Journal).

6 This is The tamil form of the Sanskrit *Mâtribhûtesvara*, the name under which Siva is worshipped in the hill temple at Trichipoly. We may as well mention here that the article in the November issue of the Theosophical Review by Mrs. Duncan on Tâyumânavai (even the name is mis-spelt) is altogether unreliable as regards the facts it gives. None with even the remotest acquaintance with Tamil could have written it.

7 Dr. Venis here inserts a note to the effect that these "various conclusions as to the popular God, the personal consciousness, the world of bondage etc., are due, not to irreconcilable differences among Vedanta teachers, but to the unequal mental capacities of learners, for whom these views are intended as so many stepping-stones to the one truth that Brahman alone is real."

Dr. Venis has already undergone his training in translating the later Vedanta works, by his versions of the Panchadas'i, the Vedânta-paribhâshâ and the Vedânta-siddhânta-muktâvalî, such that he may be said to have attempted this work as an expert. It is not easy to render the concise and difficult original into readable or even intelligible English; and it is no scant praise to say that Dr. Venis has succeeded so far as to make the book not untiresome reading to one already somewhat acquainted with the peculiarities of the Vedanta. To this end, his notes, a large number of them taken from the commentary on the Siddhantales'a and from many of the standard Advaita works, contribute much. We can cordially recommend this translation of the work to the young men of the present day, who begin to be keenly interested in the philosophic system which now occupies the foremost position in India, and are dissatisfied with the perfunctory manner in which it has till now been expounded in the English Language.

M. NARAYANASWAMI AIYAR.

A SHORT SKETCH OF TAMIL LITERATURE.

(*Continued from page* 167).

CHAPTER XIII.

'THE SEVEN REPUTED DONORS OF THE TAMIL LAND.'

About 50 B. C. to the beginning of the Christian Era.

At about the closing years of the academy, there flourished seven warrior chiefs, who by their unbounded munificence to the Tamil bards eclipsed the fame of the crowned monarchs as patrons of Tamil literature. They were also the terror of the Tamil sovereigns in war. Their celebrity as benefactors of the poverty-stricken bards secured to them the enviable title of 'கடையெழுவள்ளல்' or 'The last seven donors.'* 'The first seven donors' and 'the middle seven donors' belonged to a much earlier period; among them Karna and Harischandra are included.

The names of 'The seven reputed donors of the Tamil land' were Pari (பாரி), O'ri (ஓரி), Kâri (காரி or மலையன்), Athiyan (அதியன் or எழினி), Pêkan (பேகன்), Ây (ஆய்) and Nalli (நள்ளி. The careers of these famous men can be traced in Puranânûru; reference to their unparalled bounty is also made in சிறுபாணாற்றுப்படை one of the Ten classical songs known as பத்துப்பாட்டு.

*The lists of these *vallals* (வள்ளல்) are found in Pingalendai the most ancient of the extant Tamil lexicons. According to a later dictionary, குமணன் whose fame we have already described is considered as a தலைவெழுவள்ளல்.

i
PA'RI (பாரி).

Pâri, a Vellala, whose name was a by-word for unparalled munificence was the feudatory king of the highly fertile mountain region of Parambu. St. Sundarar of the ninth century makes reference by name to this distinguished patron in a *pathigam* of his sung at Pugalûr; the line is, கொடுக்கிலாதானைப் பாரியேயென்று கூறினுங் கொடுப்பாரிலை (none gives though he may be praised as Pâri).

The dominions of Pâri comprised three hundred rich villages and the fertile mountain of Parambu. His prowess and benevolence raised the indignation of the Tamil sovereigns, who unable to put him down by any fair means, resolved to crush him somehow and all the three kings made a grand expedition against him. Kapilar, a Brahmin and probably the then president of the academy, who was the bosom friend of Pâri was much pained at the crisis to which his patron was driven by the kings.

A great battle ensued wherein Pâri made a resolute opposition; Pâri along with all his brave kinsmen died gloriously in the battle-field. His two daughters and the bards were the only survivors left to bemoan his untimely death. Kapilar's heart was sorely touched to see all the dominions of his patron passing away into the hands of the kings. In his eyes Pari and *màri* (rain) were the only benefactors of the land. Feeling intensely keen at the bereavement of his much beloved lord and friend, he prayed fervently to God to unite them as friends again in the next birth.

Kapilar who had a very keen sense of gratitude brought up the surviving daughters as his own children and tried his utmost to find fit suitors to their hands. He went to the length of requesting விச்சிக்கோ and இருங்கோவேள் to take the maidens in marriage. Failing in his attempt, he cursed them for want of sympathy and bestowed the dames in marriage to Brahmins.

It seems thus that Brahmins in those days did not rise to a high social scale and intermarriage of a Vellala girl with a Brahmin husband was considered no honor to the Vellalas; further it shows that the ancient Brahmins were poor in those days and so they readily took to wife dames from the Vellala community.

ii
O'RI (ஓரி

O'ri who was an accomplished archer was the hill chieftain of Kolli, a hill in Malabar. His favourite gifst

to the minstrels were caparisoned elephants. The poets who sang his praises were Vanparanar and Kalaithinyânaiyar; the latter praised the warrior thus:

ஈயெனவிரத்த லிழிந்தன் றதனெதிர்
நீயேனென் றலதனினு மிழிந்தன்று
கொள்ளெனக்கொடுத்த லுயர்ந்தன்றதனெதிர்
கொள்ளேனென்ற லதனினுயர்ந்தன்று
தெண்ணீர்ப்பரப்பி னிமிழ்திரைப்பெருங்கடல்
உண்ணாராகுப நீர்வேட்டோரே
ஆவுமாவுஞ் சென்றுணக்கலங்கிச்
சேறொடுபட்ட சிறுமைத்தாயினும்
உண்ணீர்மருங்கி னதர்பலவாகும்
புள்ளும்பொழுதும் பழித்தலல்லதை
உள்ளிச்சென்றோர்ப் பழியலாதனாற்
புலவேன் வாழிய ரோரிவிசும்பிற்
கருவிவானம்போல
வரையாதசுரக்கும் வள்ளியோய்நின்னே.

[It is ignoble to beg; refusal to give after one stoops to beg is ignobler still; to say, 'take this' is indeed noble; to decline such a gift is nobler still. Thirsty men drink not the water of the wavy ocean, clear though it be (good men will not beg of bad people); fresh water, though it be rendered miry by the quadrupeds, finds a lot of people who approach it from several ways. O blessed Ori I shall not be sorely touched even if you give not, but shall lay the blame on the bad omens; for I know for certain that you resemble the pregnant cloud in your gracious bounty to the needy.]

iii

KÂRI (காரி.)

Kâri known as Malayamân Kâri was the feudatory king of Mâlâdu on the banks of the Pennar. His capital was Tirukkoilur. He was a lover of Brahmins and his court was therefore ever crowded with the Aryas. Kapilar was a favorite poet of his court and his praises of this chief are in glowing terms. His chief gifts were decked horses and lands. When the Tamil sovereigns wanted help in their war expeditions, he was frequently sent for and most of their successes were due to this hero. On one occasion he waged war against O'ri and killed him in battle and restored his lands to the Chola. Elated at such a series of military achievements, he formed the ambitious idea of becoming an independant monarch and assumed the diadem and was ever afterwards known as Tirumudikkâri or 'The Crowned Kâri'. This naturally brought on the heavy wrath of the Chola who at once invaded his dominions and killed him in battle.

iv

ATHIYAN (அதியன்.)

Athiyan or Athiyaman Nedumananchi (அதியமான் நெடுமானஞ்சி) of established heroism was the feudatory king of Thahadur (தகடூர்) probably a portion of the present Mysore. He was a foundling* brought up at the palace of the Chera, whose capital was Vanchi. Thus he was regarded as of royal blood and wore accordingly the palm flower as his ensign. He was an object of dread in the eyes of the Tamil kings and other petty princes. He was equally distinguished for his love of Tamil Literature and his consequent munificence to the minstrels and bards who ever flocked at his court. The most distinguished literary luminary of his court was Auvaiyâr, his sister by blood and the Dravidian Sapho, who though brought up in her infancy as a low caste lady (of the string-musician caste பாணர்குலம்) was a darling of Athiyaman as he appears to pat her frequently. This over-indulgence which Athiyaman of royal blood gave to a low-caste minstrel is indeed due to the fact that both of them recognised their common parentage. Social and caste barriers could not, however, be crossed and so no public demonstration of blood-relationship between the two was desired by them; Auvaiyâr was thus a pet poetess of Athiyaman's court where she found herself at perfect ease.

The brother's love towards his sister Auvaiyâr was so great that he presented a rare black *Nelli* fruit of inestimable medicinal value to the poetess without himself tasting of it and without even disclosing to her its intrinsic merits of prolonging terrestrial existence. Auvaiyâr praised her patron and brother on this occasion thus:

வலம்படுவாய்வா ளேந்தியொன்னார்
களம்படக்கடந்த கழறொடித்தடக்கை
பார்கலிநறவி னதியர்கோமான்
போரடுதிருவிற் பொலந்தாரஞ்சி
பால்புரைபிறைநுதற் பொலிந்தசென்னி
நீலமணிமிடற் றொருவன்போல
மன்னுகபெரும நீயேதொன்னிலைப்
பெருமலைவிடரகத் தருமிசைக்கொண்ட
சிறியிலைநெல்லித் தீங்கனிகுறியா
தாதனின்னகத் தடக்கிச்
சாதனீங்க வெமக்கீத்தனையே.

---

* Vide Kapilar's line in his famous ahaval,

அரும்பார்சோலைச் சுரும்பார்வஞ்சி
அதிகனில்லிடை அதிகமான்வளர்ந்தனன்.

A discussive treatment of the common parentage of Auvaiyâr Athiyaman, Kapilar and Tiruvalluvar will be given later in connection with the biography of the Prince of Poets, Tiruvalluvar.

[Oh Athiya with victorious hand brandishing the sword to the destruction of your foes, Oh Anchi possessed of the wealth of heroism and a gold garland! may you prosper like the Incomparable One with a crown adorned with the white crescent and a throat of blue-black hue, for you have presented me with the delicious *nelli* fruit got from an inaccessible tree from the top of an ancient hill, without considering the great difficulty in its acquisition and without disclosing to me the blessings which its taste brings upon the eater; you have thus freed me from death.] *

This rare deed on the part of Athiyaman makes him the greatest of donors. The heroic patron's attitude to friends and foes is very curiously but strikingly described by his favourite poetess thus:

"ஊர்க்குறுமாக்கள் வெண்கோடுகழாஅலி
னீர்த்துறைபடியும் பெருங்களிறுபோல
வினியைபெரும வெமக்கே ; மற்றதன்
றுன்னருங் கடாஅம் போல
வின்னா பெருமநி னொன்னா தோர்க்கே."

[Oh prince, thou art pleasant to us as the huge elephant is to the village boys when it lies down in the river and allows them to wash its white tusks; still thou art ferocious to thy enemies as the same elephant is when in rut.]

He won a victory over Kâri by sacking his capital Kovalûr; Paranar of the Madura Board, who was another favourite bard of Athiyan's court has praised his achievements on the occasion.

Auvaiyâr who had an all round knowledge possessed high political wisdom and so in an important embassy to Thondaiman of Kanchi, she was sent by her patron.

Athiyaman had an ambition to extend his territory which brought on the wrath of the Chera; the Chera consequently made an invasion upon his dominions and beseiged Thahadur; the chivalrous benefactor of bards believing in the impregnable nature of his fortress coolly waited until the Chera came close to his ramparts. The calm delay, did him, however, no good for in the sudden fight which ensued Athiyaman was mortally wounded. Auvaiyâr's grievance at his death was unbounded; after his death she wandered over the Tamil land.

The cultivation of sugarcane in the Tamil land was originally introduced by an ancestor of Athiyan.

V

PE'KAN (பேகன்).

Pêkan was a great benefactor of Tamil bards. His capital was நல்லூர். Kapilar, Paranar, Arisilkilâr and Perunkuntûrkilâr, all professors of the Madura academy were much patronised by Pêkan. He is said to have presented warm coats to peacocks to protect them from the cold. His wife Kunnagi (this lady should not be confounded with the heroine of Silappatikâram) was very benevolent like her husband towards the Tamil bards. For some unknown reasons he set her aside; all his favourite poets interceded on her behalf requesting him to shew his grace towards her as she was fully worthy of it. It is not known whether their humble and sincere request had its intended effect.

VI

A'Y (ஆய்).

A'y a Vellala chieftain that reigned over the Pothigai was an accomplished hero and benefactor of poets. He took unceasing delight in gifts which he bestowed without wishing or caring for anything in return. Most of his presents were elephants. His truly good nature will be evident from one of the encomiums which his favourite poet ஏணிச்சேரி முடமோசியார் of Urayûr has given him:

இம்மைச்செய்தது மறுமைக்காமெனும்
அறவிலைவாணிகன் ஆய் அல்லன்
பிறருஞ்சான்றோர் சென்றநெறியென
வாங்குபட்டன் றவன்கை வண்மையே.

[A'y is no merchant who trades in virtue by giving its price with a hope of bliss in the world to come; he is benevolent because it is the road which sages have gone by.]

His character as a public benefactor is clearly evident from the highly pathetic nature in which the bards have sung his praise.

On a certain occasion he routed the forces of Chera. It is said elsewhere in (சிறுபாணாற்றுப்படை) that he presented a blue coat which he got from a serpent, to Siva who seats himself under the banyan tree as the spiritual *Guru*.

* The presentation of this rare fruit by Athiyan to Auvaiyâr is referred to by an academical poet in one of the Ten classical Songs பத்துப்பாட்டு. Parimelalagar refers to this incident in his commentaries to one of the distichs of Kural.

vii

NALLI (நள்ளி).

Nalli's fame as a patron of the needy, though great, is not sung by many poets, as in the case of other patrons. Probably he seems to have discouraged personal encomiums. His true generosity is referred to indirectly (i. e., not addressed to him) in a poem addressed to Kumana as well as in சிறுபாணாற்றுப்படை. The lines depict truly his greatness:

ஆர்வமுற்று
உள்ளிவருநர் உலைவுநனிதீரத்
தள்ளாதீயும் தகைசால்வண்மைக்
கொள்ளார்ஓட்டிய நள்ளியும்
(புறம்-158)

காவாது
நட்டோர் உவப்ப நடைப்பரிகாரம்
முட்டாதுகொடுத்த முனைவிளங்கு தடக்கைத்
துளிமழைபொழியும் வளிதுஞ்சு நெடுங்கோட்டு
நளிமலை நாடன் நள்ளியும்
(சிறுபாணாற்றுப்படை)

(*To be continued*)

S. A. THIRUMALAI KOLUNDU PILLAY, B. A.

THE PROBLEM OF EVIL—No. 8.

60. Here are illustrations of how in the order of the Universe, we find the best things produced from the meanest. Out of poverty grows virtue; out of suffering grows righteousness; out of adversity, development of character; out of bitter herbs the healing of maladies; the fairest lotus, in the abandon of color, fragrance and loveliness, coming up from the most forbidding ooze at the bottom of the lake; the most brilliant and valuable diamonds from mere carbon; opal out of sand, sapphire out of clay, pearl out of a rain-drop (this is a long tradition); a Hyder out of an orderly; a Bunyan out of a tinker; luscious fruit from mere manure. To sum up, all beautiful nature from out of *Tamas* (primordial matter), and, (shall we give you all, hope ?) God out of man!

61. That in mind and mind-training consists, pleasure and pain, was presented to you in previous paragraphs from different stand-points. The more said on the subject, the more teaching power it has, and will it the more impress itself in the mind as a thing to be constantly remembered and cultivated. That will be an additional balm indeed to all the suffering in the world. Indeed saints conquered it in that manner. Further evidence on this subject would not be tedious, and evidence coming from the far East, viz. Japan, a small nation which has made rapid strides in a small space of time, so much so as to be able to successfully co-erce with a mighty and vast celestial kingdom, its neighbour, China, in the year 1895. Horin Tokio was a representative in the Parliament of Religions. On the subject of pains and pleasures, as dealt with by Buddhism, he wrote:—

"As to the feeling of pain and pleasure, it is experienced by the cause of good or evil, and there is no Buddha, or divinity who administers it. The relative resolution of pain into pleasure and *vice versa*, and good into bad and *vice versa*, is dependent upon the mental disturbance; therefore the good and evil and pain and pleasure are only phantoms floating upon the ruffled surface of the mind, and are produced and felt by ourselves, as for instance, the silkworm produces the thread from within and surrounds itself by the cocoon. No pain and pleasure will come from without, but they are only the effect felt like the sound or shadow of good or bad action produced by the mind of ourselves."

The sacred Bhagavad Gita says, Sloka 5, Adh. 6.

ఉద్ధరేదాత్మనాత్మాన మాత్మానంనావసాదయేత్ ।
ఆత్మైవహ్యాత్మనోబంధు రాత్మైవరిపురాత్మనః ॥

Liberally rendered, this means: 'mind makes either the friend or the foe of yourself, and therefore restrain the mind from attachment for; from such attachment shoots forth the double aspect of all experience, pleasure and pain.'

Bhagavân Parâsara says:—

బంధాయవిషయాసంగి ముక్త్యైనిర్విషయంమనః ॥

Freely translated, this means:—

'The mind attaching itself to things is the cause which forges fetters to its liberty, and disattachment it is that liberates the mind from self-created prison.'

* * *

62. Beautiful and soul-healing passages from several holy thinkers and esteemed divines, in the past are abridged here for the reader's benefit:—They bear upon the subject of suffering, and how to overcome it.

Home:—See "the vision of the world dissolving, thrones tumbling, monarchies and kingdoms breaking up, crowns and sceptres lying as neglected things. How calm is he in the midst of external troubles! How placid and serene a spirit inhabits the peaceful breast!"

St. Cyprian. There can be no memory with him whose heart has once been enriched with celestial bounty.

Shakespeare. All is well that ends well.

Sri Krishna.

మాత్రాస్పర్శాస్తు కాంతేయ శీతోష్ణసుఖదుఃఖదాః ।
ఆగమాపాయినోనిత్యా స్తాంతితిక్షస్వభారత ॥

Bh. Gita II. Adh. 14.

In 6th Adhyaya, Sl. 26, Sri Krishna again says:

యతోయతోనిశ్చరతి మనశ్చంచలమస్థిరమ్ ।
తతస్తతోనియమ్యైత దాత్మన్యేవవశంనయేత్ ॥

The mind shall be so controlled as not to rove at will, but introverted so as to be at the command of the soul. When such a mind is cultivated and introspection is secured, an axe is laid at the root of evil.

Masillon. "The sufferings of the just may well be likened to fleeting shadows, or passing dreams. As soon as the bright morning of eternity begins to dawn, the shadows of mortality are for ever dissipated; and they forget at once, in the glorious light of God's majesty, the tribulations which they have endured for his cause. The unspeakable joys of which they partake so absorb all their troubles, that there is no room left for sorrow or suffering. If indeed their past trials are remembered by them, it is but to swell with fresh rapture."

Chch. Upanishad. (8-12-3.)

"నోపజనంస్మరన్నిదంశరీరం"

="All recollections connected with this body disappear."

Chch. Do (6-14-2.)

"తస్యతావదేవచిరంయావన్నవిమోక్ష్యే"

"All the delay is till one is saved."

Chch. Up. 8-7-1. "నహవైశరీరస్యసతః ప్రియాప్రియయోరపహతిరస్తి।
అశరీరంవావసన్తం నప్రియాప్రియేస్పృశతః ॥"

"Conjoined with the body, good and evil's felt,
Disjoined with the body, good and evil 're unfelt."

Mund. Up. 3-1-3. "తదావిద్వాన్ పుణ్యపాపే విధూయనిరంజనః
పరమంసామ్యముపైతి ॥"

Then doth the sage become sinless, discarding merit and demerit; he enters into perfect divine equalship.

White:—"There is not a step a Christian takes towards heaven, but the world, the flesh, or the devil disputes it with him."

Howels:—"Are there no bitters in true religion? Doubtless there are; but they spring not from religion, but from self."

Thomas Russell:—All the fleeting joys of time and the possessions of this world sink into insignificance, when contrasted with the incalculable importance of the joys of eternity.

Bhartri Hari;—

"భోగఃక్కోపిసపక ఏవపరమో నిత్యోదితోజృంభతే ।
భోసాధో! క్షణభంగురేతదితరే భోగేరతింమాకృథాః ॥"

"Listen, good soul! Happines is that alone which is eternal
Never then find delight in happiness which passeth away in a moment.

Edwin Arnold:—"Even to speak, therefore, of future life in the terms of the present is irrational. * * Nature, like many a tender mother, deceives and puts off her children habitually. * * * But, all the time, it is quite likely that in many mysteries of life and death we precisely resemble the good Knight Don Quixote, when he hung by his wrist from the stable window, and imagined that a tremendous abyss yawned beneath his feet. Maritornes cuts the thong with lightsome laughter, and the gallant gentleman falls—four inches! Perhaps nature, so full of unexplained ironies, reserves just as blithesome a surprise for her offspring, when their time arrives........."

Arrowsmith:—"Though I can hardly discern, at present, either sun, moon or stars; yet will I cast anchor in the dark, and ride it out, until the day break, and the shadows flee away."

Stoughton:—"A child of God, with a good conscience, even in the midst of the waters of affliction, is as secure as the child that, in a shipwreck, was on a plank with his mother."

Bishop Dehon:—'When the waves of this troublesome world has subsided, we shall find a haven where there shall be no more storms, nor fears, nor death, and the tears shall be wiped from all faces.'

Plato:—"The life of man is a kind of pilgrimage, and Cicero says that our departure from this life is going to our permanent habitation."

Robert Hall:—"Has a pleasing event spread joy and cheerfulness through the household? It will be noticed with becoming expressions of fervent gratitude. Has some calamity overwhelmed the domestic circle? It will give occasion to an acknowledgment of the divine equity."

Hon. & Rev. G. T. Noel:—"Salvation" implies a connection with some great evil. * * * As God is the great arbiter of human destiny and events, and as earthly agents are but the machinery in his hands, by which he allots good, or permits evil to his creatures, so every deliverance wrought for individuals or nations may be properly called God's salvation." (In connection with this, the Brahma Sutra, 256, in II.-3, పరాత్తుతచ్ఛ్రుతేః, may be read.)

Bh. Gîtâ:— "పద్మపత్రమివాంభసా"="remain in the world, intact like the drop of water on a lotus leaf." యథాపలాశఆపోనశ్లిష్యంతే," Veda teaches; *i. e.*, as water

on a Palasa leaf never gets tainted." Mr. Boston similarly says :—Let the mantle of worldly enjoyments hang lose about you that it may be easily dropt, when death comes to carry you into another world.

Sri Ranganatha's promise to Sri Râmànujacharya :— "సుఖేనేమాం స్థూలసూక్ష్మరూపాం ప్రకృతింవిసృజ్య" I. E. Easily dissolved of this gross as well as subtle body, the product of matter (the cause of evil).

Hanna More :—The sum and substance of human misery * * (is) "an irreligious old age". The same was expressed by Sankaracharya, "సంప్రాప్తే సన్నిహితేకాలె నహినహిరక్షతి డుకృఞ్కరణే" No kind of art or science but, పరబ్రహ్మ saves thee when thou art in the embrace of death. The best way to know thyself is to forget thyself. When this is done what is evil shall have been discovered and explained. Qaurles said "The best way to see day light is to put out thy candle."

Newton :—This is a chequred life, and the changes are mercifully accommodated to our circumstances. Continual comfort and prosperity would be unsafe for us. Continual afflction would be hard upon us. Therefore our gracious Lord appoints us changes. Comforts and trials are interwoven in our dispensations, * * * So great is the goodness and faithfulness of God, that we are usually enabled to stand under heavy trials. Such likewise our weakness, that we are frequently ready to sink under small ones. Could we see the hand of the Lord equally in the great and the small, and consider everything we meet as designed to practise and forward us in the lessons we profess ourselves desirous of learning, we should be much more happy. We are called to die unto self, to cease from man, to learn that all things are uncertain and vain, to forgive injuries, to overcome evil with good."

Cowper (Bishop) :—The life of a believer is a piece of worked cloth, the threads of which, from end to end, through the whole length of life, are comforts ; but the warp, from begining to end, filled up with crosses.

Payson :— Our houses are built, our vineyards are planted around the base of a volcano, they may be fair and flourishing to day, to-morrow ashes may be all that remains.

Hamey :—Do the pangs of dissolution alarm us? Should they be sharp, they connot be long. * * * We leave the worse to possess the better.

The Psalmist :—" In thy presence is fullness of joy."

Bishop Hall :— In his presence there is life and blessedness ; in his absence nothing but grief, disconsolateness, despair."

Thomas Becon :— For this present miserable life is very well compared to barren and evil-favored winter, in which all things die and wither away. But these things shall then come to their end, and everlasting summer shall come in their stead ; that is the kingdom of God, whereby the kingdom of the devil shall perish.

Mathew Henry :— ** while the angry and revengeful man, that will bear down all before him with a high hand is overcome of evil ; the patient and forgiving overcome evil with good.

Sir Mathew Hale :—Learn not only patience under afflictions but also profitably to improve them to your soul's good : learn by them how vain and unprofitable things the world and the pleasures thereof are. * * * since we have so little hold of a temporal life, which is shaken and shattered by any small occurence, accident, or distemper, learn to lay hold of eternal life." * * This affliction "which is but for a moment," thus improved, will "work for us an exceeding and eternal weight of glory."

Srimath Sankaracharya :—

"దినయామిన్యౌసాయంప్రాత శ్శిశిరవసంతౌపునరాయాతః ।
కాలఃక్రీడతిగచ్ఛత్యాయు స్తదపినముంచత్యాశావాయుః ॥"

i. e. Day and night, morning and evening, winter and summer come and go.—So revolves time, and so fleets life ; and yet man pins his attention on to vanity."

Adam :— What is misortune ? Whatever separates us from God ? What is blessing ? Every means of approximation to him.

Sri Alavandar ;—

"తవదాస్యసుఖైకసంగినాం భవనేష్వస్త్వపికీటజన్మమె ।
ఇతరావసథేషుమాస్మభూ దపిమేజన్మ చతుర్ముఖాత్మనా ॥"

Bishop Reynolds.—Remember, the flower that is wide open in the morning, when the sun shines upon it, may be shut up in the evening before night come.

Rev. J. C. Miller.—Time, as it rolls on, unravels much ; eternity alone shall unravel *all*. You have gone through much ; many a disappintment has cast you down, many a trial harassed and perplexed you, the bearing of which you cannot even now see. Sometimes a faithless heart whispers, "surely this or that might have been spared." But one ray of heavenly light will illumine all. And oh ! with what eager interest, with what anxious eyes, will you read each page of your history *then*, when every care and sorrow is for ever over ; how will your mind be rapt in wonder, your heart thrill with love, your tongue be eloquent with praise, as each dark spot is enlightened, each riddle solved ; Ah ! this I did not see, but I see it *now* ; that bitter cup was mercy—that affliction, love. And then, as, with your three-score years and ten behind, and with eternity before, page after page of your history in this world is made clear—as you mark how, from the

cradle to the grave, "the very hairs of your head were all numbered," how the whole scheme in its every bearing was one harmonious plan of wisdom and love—you will turn with yet more adoring gaze toward the throne—will sweep with yet intenser touch the heavenly harp—will renew with yet fuller strain the eternal song "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

Chris. Sutton.—He that hath tasted a bitter potion, and afterwards tasteth honey, the taste thereof must needs be sweet unto him, far above the former taste. Will not, then, this blessedness be acceptable, sweet, and comfortable, after all the sorrows of a transitory life?

Rev. W. Marsh.—That which we have long uninteruptedly enjoyed, we are too apt to undervalue and overlook. Hence, if personal comforts, ease, health, faculties and limbs, have been continued, how seldom do we offer up praises and thanks-givings for the same! Thus it is with our national fovours. Annual returns of fruitful harvests, freedom from tremendous judgments, and peace and liberty, do not call forth, in a suitable manner, our devout acknowledgments. And thus, alas! it is also with our spiritual blessings.

Sankaracharya discourses on how environing conditions of man change in this world, thus showing that nothing can be counted on as either evil or good that does not last:—

యావద్విత్తోపార్జనసక్త స్తావన్నిజపరివారో రక్తః ।
పశ్చాజ్జీవతిజర్ఝరదేహే వార్తాంకోపినపృచ్ఛతిగేహే ॥

'So long as a man is able to earn, friends, relatives &c., will love him; but when he becomes disabled by disease &c., and laid up at home, no one will even enquire after his health.'

యావత్పవనోనివసతిదేహే తావత్పృచ్ఛతికుశలంగేహే ।
గతవతివాయౌదేహాపాయే భార్యాబిభ్యతితస్మిన్కాయే ॥

'The very body which was beloved to all as long as there was breath in it, became a carrion, from the sight of which even the very wife recoiled.'

Ramayana.—When Sri Rama left for the wilds, he went destitute and friendless. But when he returned to Ayodhya with victory, the whole world was at his feet. 'అవస్థాపూజ్యతేరామ,' they all said as an explanation for these altered conditions.

Rev. J. W. Peers.—The sick and afflicted believer rejoices in his afflictions, when he hears in the tabernacles of the Lord that his afflictions are appointed of the God of love, and tokens of his fatherly affection.

Bishop Heber.—Which of us is there whose experience may not bear abundant witness to the changeable nature of our prospects in the world, the uncertainty of our best-laid plans, the insecurity of our firmest possessions? Where shall the man be found, who, for long together, continueth in one stay? which of us does not behold and feel himself, and everything around him, with various speed, but with equal certainty, hastening on to dissolution and decay? While all which we endure, and all which we enjoy, has no more comparative permanence than our good or bad reception in an inn, or the still briefer accident of voyage, life bears us on like the stream of a mighty river. Our boat at first glides gently down the narrow channel, through the playful murmurings of the little brook and the windings of its glassy border. The trees shed their blossoms over our young heads; the flowers on the brink seem to offer themselves to our young hands; we are happy in hope and we grasp eagerly at the beauties around us, but the stream hurries us on, and still our hands are empty. Our course in youth and manhood is along a wider and deeper flood, and amid objects more striking and magnificent. We are animated by the moving picture of enjoyment and industry which passes before us; we are excited by some short-lived success; or depressed and rendered miserable by some equally short-lived disappointment. But our energy and our dependence are both in vain. The stream bears us on, and our joys and our griefs are alike left behind us; we may be shipwrecked, but we cannot anchor; our voyage may be hastened, but it cannot be delayed; whether rough or smooth, the river hastens towards its home, till the roaring of the ocean is in our ears, and the tossing of its waves is beneath our keel, and the lands lessen from our eyes, and the floods are lifted up around us, and the shore loses sight of us, and we take our last leave of earth and its inhabitants; and of our further voyage there is no witness but the Infinite and Eternal."

Kulasekharalvar, the Saint Rajah of Travancore, cried

హేలోకాశ్శృణుతప్రసూతిమరణ వ్యాధేశ్చికిత్సామిమాం ।
యోగజ్ఞాస్సముదాహరంతిమునయో యాంయాజ్ఞవల్క్యాదయః ।
అన్తర్జ్యోతిరమేయమేకమమృతం కృష్ణాఖ్యమాపీయతాం ॥
తత్పీతంపరమౌషధంవితనుతే నిర్వాణమాత్యంతికమ్ ॥ (17)

In the language of Sri Yogi Parthasarathy Iyengar, B.A., B.L., this means:—

Soul! hear the cure of birth's and death's disease, as taught of yore. By Yajna-vaikya and th' like seers, sages, in God-joining Lore:—

Th'in-glow'ng-inscrut'ble,-unique nectar, called Krishna, drink deep *That* sov'reign draught, as soon as ta'en, in lasting bliss doth steep.

Rev. E. Scobell, M.A.—Of the origin of evil we know nothing. Why we are tempted by Satan, we know nothing; and now we are tempted, we know nothing—that is, as to the particulars made in which he comes into contact with our hearts. The extent to which spirit may be enabled to act upon spirit, we are utterly in ignorance of. We know that we have good thoughts raised up in us; and we feel to our cost, and sometimes to our sorrow (God grant it may prove in the end a godly sorrow!) that we have evil thoughts; and we may be sure that they do not both come from the same principle."

From a paper called "No Friend like an old Friend." Were all left to their own estimate of good and evil, there would be divisions and differences and dissensions, without number and without end: that which one person thought right, another would think wrong; and the same person even might not be of the same mind a week together." Hence the importance of spiritual studies.

ALKONDAVILLI G.

(*To be continued.*)

THE LATE SRI SOMASUNDARA NAYAGAR.

The loss to the community by the demise of this great Saivite preacher and authority could not be adequately estimated. He was born on 2nd Avani of Parabava, and as such was about 55 years old at the time of his death. He was born of Vaishnava parents and his original name was Rangasawmy, but from an early age he was brought up by a relation of his, a Saivite Sanyasin by the name of Egambara Sivayogi and it was by the name which he gave that the deceased was so well known. He was a student of the Presidency College for a time but did not matriculate, and he passed out in Telugu and English the U. C. S. Examination. He was employed in the Madras Municipal Office, and owing to the increase in his literary and preaching work he found it impossible to serve two masters and resigned his post in 1881. Had he cared for the world, there could be no doubt that the Nayagar with the sharpest intellect the greatest industry that he possessed would have risen to the topmost rungs in the official ladder; but it was not to be, and who can say that he did not do better in relinquishing a purely worldly career. He slowly prepared himself for his great work under the Yogi whom I mentioned before; and he was grateful to him for ever But this Siva Yogi was a Vedantin, and it was in Vedanta, that the Nayagar got his first training. And it is remarkable how the Nayagar, born a Vaishnava and trained as a Vedantin, turned out such a strong advocate of Saiva Siddhanta; and this is due to his sterling independence and strength of intellect His nature was such that he would never take anything on trust, unless it satisfied his own reason, and all his writings clearly show how he appealed to reason alone as our safest guide.

Needless to say, the Nayagar did not accept all that he heard from the lips of his teacher unquestioningly, and when one Maduranayaga Vathiar, a famous Pundit and publisher of Siddhanta works, presented a copy of fourteen Siddhanta works, he came upon them as a find, read them with avidity and delight, found what was contained therein answer to the innermost questionings and aspirations of his soul, and mastered them in no time, and became an adherent of the Siddhanta system since that time. From that time he had many a tussle with his own old master, and it was his proud boast that the Vedantin Siva Yogi was finally converted into a Siddhantin.

The way how he came to choose his work or rather how his work was chosen for him was this. At the time, Vaishnavism was very rampant, and there were some very hot-headed preachers, and some very vile attacks also appeared against Saivism; and it was at the earnest request of a number of his friends he consented to reply to these attacks, both by his tongue and his pen. And his first great work was *Sivathikya-ratnavali* in which he replied to his Vaishnava critics and expounded the truths of his own religion. It is a monument of masterly criticism, showing the play of a very rare intellect. This appeared about 1873. From about 1878 he commenced a serial publication called 'Siddhantaratnaharam' or 'Ocean of Truth,' and most of his publications appeared in this serial. In it he expounded the truths of the Saiva religion and philosophy, and repelled the attacks of both the Vaishnavas and Vendatins. In his later days he was running another magazine called 'Siddhantajnanabothm though in the name of his pupil. To his work as an author, he added the work of a preacher, and it was his preaching which tended so greatly to diffuse the truths of Siddhanta throughout the Tamil districts. Till he began his ministration, the Saiva religion was but a show, *tamash* and temple-going and nothing else. The Siddhanta philosophy was hardly known by its name and the great works which contained these truths were all sealed books. He lectured to vast audiences in Trichinopoly, Madura, Coimbatore, Salem and Bangalore and in most other important towns and cities; and the truths which he proclaimed came as a surprise and a blessing. Not till then did the ordinary Saivite realize that behind all the forms of his religion lay a truth, which a veteran European scholar styled the "choicest product of the Dravidian intellect." He used to frequently point out the universal character of the Siddhanta, how this was the whole, of which all other schools were but parts; and his favourite simile was that of the elephant and the blind men who quarrelled among themselves having seen but parts and not seeing the whole and its relation to the parts.

He used to compare the Saiva Religion and philosophy to a vast royal palace, different parts of it could only be accessible to and within the reach of particular classes of people; and the innermost structure of

which is not accessible to any one except the king and royal consort. And the ordinary sight seer could have no conception of the beauties of the more private apartments.

He was an indefatigable writer, and his activity can be imagined when we know that his collected writings number more than a 100 separate publications In his writings he adopted a style which was peculiarly his own and which was easily intelligible to all. It was he who for the first time (the great Sri Arumuga Navalar had published some catechisms before) brought out in simple prose all the truths of Saiva philosophy and religion and within the reach of all.

He was honoured by all the Matadhipathies, and Rajahs and Zemindars and beloved by the people of the Tamil land. And he was maintained throughout, after he resigned his post, by their loving contributions. The latter years of his life were saddened by illness, brought on by overwork and he died of sheer exhaustion and not by any disease. To the last he preserved his clear intellect and vision unimpaired and he was working almost to the last days of his life, and when some of his friends requested him to give up his literary work at least for a couple of months, he replied he could not even if he would.

In social intercourse, he was one of the best of friends, the most affectionate of parents and a most dutiful husband. Though an ardent Saiva himself, yet he owned many devoted friends among Vaishnavas and Vedantins. He hated humbugs of all kinds, and he led a most exemplary life himself. He did not however pose himself as a great saint, and he set greater store by his work as preacher and writer than in doing mere pujah. He however supported temple worship and his treatise on the subject entitled "*Archadîpam*" is a masterly production. He brough into special prominence the worship and honoring of the great saints and Acharyas, Gnana Sambandhar, Appar, Sundarar and Manickavachakar, and he was himself a special devotee of that 'Divine Child' Gnanasambantha. A full account of his life and writings are under preparation and it will be published in due course.

When the end came, it came peaceably and expectant of the glory to which his soul yearned. He sent for his *gurukhal*, had the *prasadam* of holy ashes presented to him, heard the sacred *Tiruvachakam* read out, uttered the name of 'Siva' three times and passed out at once into His glory.

His friends and followers contemplate the building of a Memorial Hall to perpetuate his name and work and to have an oil painting of his put up to grace it.

J. M. N.

EXTRACT.

(FROM THE INDIAN MAGAZINE AND REVIEW)

THE TIRUVASAGAM; OR, SACRED UTTERANCES OF THE TAMIL POET, SAINT AND SAGE, MANIKKA VASAGAR: with English translation, life of the Sage, introduction, notes, &c., &c. By the Rev. G.U. Pope, M.A., D.D.

THE Tamil language, which is as ancient as the Sanscrit, and, of all the Indian languages, second only to the Sanscrit in the wealth of its original literature, has received in this work a remarkable addition to its accessible treasures. The issue of it has been expected for some time by students of the religious philosophy of South India, and by all who were interested in Tamil Literature.

This is the first appearance of an edition of the Tiruvâchagam accompanied by an English version. The volume also contains a history of Mânikka Vâçagar (the author), and a Lexicon and Concordance, together with Appendices illustrating the great South Indian system of Philosophy and Religion called the Saiva Siddântha.

From Dr. Pope's Tamil Anthology, his Kural, Náladi, and other valuable and scholarly works, both in English and Tamil, it was anticipated that the Tiruvâçagam would receive careful editing in his hands. and a survey of the work justifies these anticipations.

One main purpose of the publication is to bring about a better appreciation in the Western world of the current of religious thought and feeling among Hindus, so large a body of whom, especially in the southern part of the Indian Peninsula, are followers of the Saiva Siddhânta Philosophy, from which these poems, in daily use in the Hindu Temple services, derive their inspiration.

Another object is to render generally accessible an ancient hymnology of striking beauty and fervour, which cannot fail to command respect from people of all religions, however little the doctrines the hymns involve may be consonant with their own particular beliefs.

The ample and learned notes, betokening years of labour and research, the careful lexicon and concordance, and the rhythmic translation printed concurrently with the Tamil text, afford very useful and complete aids to the study of the text and of the system of theology.

The meaning of the texts is more accurately conveyed in the somewhat free rhythmic translation than it would be in one of a more literal character. A little examination, however, shows that where a literal translation is capable of conveying the exact idea contained in the text, it is generally employed.

Mânikka Vâçagar, the composer of these hymns, was a sage and poet who lived in the South of India about the ninth century of our era.* He was a follower of the school of the great religious reformer Sankara Acharya,* who lived about a century earlier. The particulars of Mânikka Vâçagar's life and spiritual struggles, and his contests with the Buddhists are most interesting, notwithstanding that they are unfortunately obscured by the legends with which they have become interwoven.

It is necessary to the understanding of these poems to have some notion of the Hindu and Buddhist doctrine of Karma—*i.e.*, the belief that every person born into the world is a re-embodiment of a soul that has played a part in one, or more previous existences, and that the sins of such previous existences not hitherto purged cleave to the new embodiment, and must be purged away before the soul can be freed from being again born into this world, and can enter into rest. Karma means an action; and, as actions form the character, the word in religious philosophy is commonly used to denote the character, with its inevitable consequences, as formed in the course of the several embodiments the soul may have undergone. This subject is discussed by Dr. Pope in pp. xlvii. and xlviii., and in a note, page 142.

The Saiva Philosophy, as ordinarily understood, involves a Pantheism in which, if it be pushed to its proper conclusions, the Human race and all its phenomena have no reality apart from the Supreme Being, who produces them for his own passing re-creation. *Such a system necessarily implies that all conduct is merely the apparent action of a puppet and is irresponsible.*† But in practice this view of human conduct is not entertained. Responsibility is regarded as existing, and re-embodied souls when purged from sin, the result of old deeds (Karma), attain to Mukti—a state of release from re-birth, and of everlasting blessedness in a separate existance, sharing in the blessedness and wisdom of the Supreme, but unmingled with His essence. (See p. lxxv.)

Dr. Pope, who has had long experience in the study of the Indian religions, considers the Saiva Siddhânta System "the most elaborate, influential, and undoubtedly the most intrinsically valuable of all the religions of India." It is especially and from prehistoric times the religion of South India, "and holds sway over the hearts of the Tamil people." "But this great attempt to solve the problems of God, the Soul, Humanity, Nature, Evil, Suffering, and the unseen world, has never been fully expounded in English" (p. lxxiv.)

Antecedent to all history the native Dravidian religion was a kind of Saivism. It then fell under northern influences, and those who introduced the Védic religion found a place in their own system for the superstitions of the aborigines. Buddhism, the Jain system, and Chiristianity exerted, later on, a still more softening influence; while the rivalry of the Vaishnava sect since the twelfth century has tended to develop and systematise the dogmatic parts of the system.

The Saiva Siddhánta System, during the five or six centuries of its development, had fourteen Sages to guard and foster it, of whom Mânikka Vâçagar was the first. The poems—some of them of great beauty—ascribed to him in this volume are principally concerned with his struggles with Sin, and the out-pouring of his greatful praise for the Grace of Siva which has converted him. But they dealt also with the problem of Evil. In the note at the commencement of Hymn xxix., one of the earliest poems, it is said that whereas the Buddhist represents suffering to be the whole account of life, and traces it to "the thirst for pleasure, being, power," the Saiva doctrine regards life as "a probation, a purgatory, a preparation for endless fellowship and communion with the Supreme."

Thus Grace is recognised where the Buddhist sees only suffering. And Mánikka Väçagar fashions his poems (see note at commencement of Hymn xxiv.) so as to form the strongest possible contrast to the Buddhist system. He replaces its cold formality of ritual with the fervour of a personal devotion "to one whom he believes to have been the Supreme manifested in the flesh." The occasion of the songs was the withering influence of Buddhism on the human heart. It was cold, formal, and Godless. A Revival of Religion was needed. The Editor says (p. xxxvi.): "The effect of these songs, full of a living faith and devotion was great and instantaneous. South India needed a personal God, an assurance of immortality and a call to prayer. These it found in Mânikka Vaçagar's composition."

It is impossible to notice with any particularity the more striking passages of the Hymns. Hymn xx., the Morning Hymn in the Temple, is certainly very beautiful throughout; but Hymn xlvi., xlix., l., and li., are regarded by Dr. Pope as the most beautiful in the collection. Hymn xxxvii., verses 9 and 10, may be instanced as a fair specimen of the spirit of the Hymns generally :—

9

பானினைந்தூட்டுந் தாயினுஞ்சாலப்
பரிந்து, நீ பாவியேனுடைய
ஊனினை உருக்கி, உள்ளொளிபெருக்கி,
உலப்பிலா ஆநந்தம் ஆய
தேனினைச்சொரிந்து, புறம்புறம்திரிந்த
செல்வமே! சிவபெருமானே!
யான் உனைத்தொடர்ந்து சிக்கெனப்பிடித்தேன்;
எங்கெழுந் தருளுவதினியே?

* Prof. Sundrum Pillai's conclusions accepted by Dr. Hultsczh goes to show that Gnana Sambantha preceded Sankara by nearly three centuries, and Scholars usually place Saint Manikkavasagar 5 or 6 centuries earlier. (Ed L. of T.)

† Mr. Innes is again wrong in this description of Saiva Siddhanta. It is not pantheism in any sense of the word. (Ed. L. of T.)

The mother's thoughtful care her infant feeds: thou
 deign'st with greater love to visit sinful me,—
Melting my flesh, flooding my soul with inward light,
 unfailing rapture's honied sweetness Thou
Bestowest,—through my every part infusing joy!
 My wealth of bliss! O, Siva-Perumàn!
Close following Thee—I,ve seized and hold Thee fast!
 Henceforth,
Ah, whither, grace imparting, would'st Thou rise?

10

புன்புலால்யாக்கை புரைபுரைகனியப்
 பொன்னெடுங் கோயிலாப்புகுந்தென்
என்பெலாம் உருக்கி எளியையாய் ஆண்ட
 ஈசனே! மாசிலாமணியே!
துன்பமேபிறப்பே இறப்பொடுமயக்காந்
 தொடக்கெல்லாம் அறுத்தநற்சோதி!
இன்பமே! உன்னைச் சிக்கெனப்பிடித்தேன்
 எங்கெழுந் தருளுவதினியே?

O, Ruler, spotless Gem, Who mad'st me Thine, thrill-
 ing my frame through every pore; in friendly shape
Did'st enter it, as' twere a vast and golden shrine,—
 making this body vile of sweetness full!
Affliction, birth and death, bewilderment,—all links
 of life,—Thou hast cut off; O, beauteous Gleam!
My soul's delight—I've seized Thee and hold Thee fast;
 Henceforth,
Ah, whither, Grace imparting, would'st Thou rise?

In verse 5 of Hymn xxi. we are reminded of "As the hart panteth after the water brooks," &c. Hymn xlv. is a moving appeal to all Saints to march steadfastly on their way, avoiding earthly allurements. "Thy will be done" is beautifully expressed in Hymn xxxiii., verse 7.

A bare translation might have rendered the text with more literal accuracy, while a more poetic translation, with less regard to accuracy, might have been more pleasing. Dr. Pope has preferred to present his translation in a rhythmic form, which, while it conveys the meaning and spirit of the poems better than a merely literal translation would do, steers clear of the failing common to many translators of reading into the text thoughts and images of a more poetic character than it actually possesses. It may be added that the rendering of many passages is extremely happy and well turned, and of considerable poetic merit, and the religious fervour of the poems is well reflected in the translation. In connexion with this the English rendering of verse 10 of Hymn xlv. may be cited:—

புரள்வார், தொழுவார், புகழ்வாராய்,
 இன்றே வந்தாள் ஆகாதீர்?
மருள்வீர், பின்னை மதிப்பாரார்?
 மதியுட் கலங்கி மயங்குவீர்,
தெருள்வீர் ஆகில் இதுசெய்ம்மின்!
 சிவலோகக்கோன், திருப்புயங்கன்
அருளார் பெறுவார்? அகலிடத்தே
 அந்தோ, அந்தோ, அந்தோவே!

Will ye n... come this day and be His own,
 and prostr... fall and worship and adore!
Those lost in will...ment who would esteem?
 Ye who bewildered an... comfounded stand
If ye would perfect clearn... gain, this do!
 Ye who would gain in this ... world the grace
Of sacred Bhuyangan, of Siva-world
 the King! ah, haste ye, haste ye, hast ye on!

Looking at the collection as a whole, it may be said that in ideas, aspirations, and language, their is much (as we see is suggested in page lxxv.) that points to the influence of Christianity in the early centuries of our era upon the minds of the races of Southern India. There is Faith (note viii., p. lxxvii.), Grace (note vi.), Vicarious Sacrifice (Hymn xii. and note p. 162), and everlasting Salvation (note iii. and note vii., pp. lxiv. and lxv.), The key-note of the whole collection seems to be "He made me His." Hymn xl. is the great exponent of this strain, but it runs through the whole.

The considerate spirit in which the imagery and ritual of the Hymns should be approached by all who have the elevation of India at heart, and especially the Missionary body, is well indicated by the venerable Editor, (himself for many years a Missionary in South India), in the last eleven lines of page xxxv. What equipment, indeed, for such a purpose could be better than that sympathy which springs from a knowledge of the philosophy and spiritual yearnings of a race of men who have proved themselves to be some of the most remarkable "seekers after God" in the history of the World?

It may be hoped that the work will have a wide circulation among Tamilians, and all who are interested in the welfare of India, and the literature of one of the most ancient of its languages.

L. C. INNES.

NOTES AND COMMENTS.

The Theosophical Review for December 1900, is an unusually interesting number from the amount of recent science which it contains, though a few may think that it crows over-much over the prophetic insight of its leaders. The first article on "Theosophy and Modern Science" is practically a summary of Sir Norman Lockyer's recent volume on *Inorganic Evolution*, which appeared as articles in "*Nature*." This book is an attempt to work out in some detail the ideas inevitably suggested by the well-known Periodic Law of Mendele'ef in chemistry. Adopting the spectrum analysis as his main instrument of research, Lockyer has come to the conclusion, following in the wake of Drs. Preston and J. J. Thomson,

that the atoms themselves are composed of still more elementary masses; and also suspects that the differences among the elements in the same chemical group may be due to the differences in the arrangement of these elementary masses. In all this the writer of the article Mr. W. C. Worsdell hears only the echo of the Esoteric teaching as expounded by Madame Blavatsky and Mrs. Beasant.

* * * * *

The article also contains an account of the discovery of Prof. Otto von Schröne of Naples of what he styles "a living crystal." If this is only a true discovery, and not a mare's nest as the notorious *Bathybius haeckeli* of Huxley proved to be, it would become a very important step indeed in bridging the gulf between living and non-living matter which is one of the much desired objects of the man of science of to-day. They are indeed prepared for some such phenomenon as here described, but it is doubtful if it can stand the scrutiny of science, though the Professor assures us he was at work on it for seventeen years. This living crystal is formed in a solution of certain mineral salts, which is perfectly homogeneous even under a magnification of 400,000 diameters. In a drop of this solution a series of spheres are formed and in the middle of the drop a small crystal which grows by the absorption of the spheres until the whole drop itself is transformed into a crystal. The ordinary mode of growth is by accretion, the laying on of layer above layer; and the peculiar feature in the present case is that the crystal grows by what is the distinctive characteristic of growth in living matter, viz by intussusception *i. e.*, by the intercalation of fresh particles among the older ones. Another character which links it on to protoplasm or living-matter is the movements induced in the drop by a sort of struggle for existence among the spheres in which the weakest undergo absorption. There is a good deal of theorizing, quoted in the article from the Professor which is certainly not very intelligible.

* * * * *

The recent lecture of Prof. Klaatsch of Heidelburg at the Congress of German Anthropologists at Halle, is quoted as in a way supporting the doctrine of Madame Blavatsky that the apes are the degenerate descendants of earliest men by crossing with animal mammals. The Professor bases his view that man cannot be held to have descended from apes directly from the distribution and occurence of the Bicephalous muscle in the various orders of the Mammalia. But we should think that this supposed attack on the Haeckelian theory does not even touch it, since what Haeckel contends for is only that man as well as the ape are descended from a common ancestor; and Prof. Klaatsch too comes to exactly the same conclusion if we can trust the short summary published in the Review. And much capital cannot be made out of his statement that apes are degenerate forms; for he at the same breath declares that man too cannot be considered as the most perfectly developed mammal but that in some respects must be considered as degenerate But the summary given is none of the clearest and without looking to Prof. Klaatsch's own wodrs, it would be hazardous to say whether he lends even the shadow of a support to the Theosophical dogma. "Notes on Lemuria" by Mr. James Stirling, a gentleman on the staff of the Australian Geological Survey, we reserve for review when it is finished.

* * * * *

The following letter of Tennyson, will very much interest such of our readers as are familiar with the philosophical conceptions of the Upanishads; and the *Theosophical Review* has done well in quoting it entire. It is dated Faringford, Freshwater, Isle of Wight, May 7th, 1874; and was written to a gentleman who communicated to him certain strange experiences he had when passing from under the effect of anæsthetics.

"I have never had any revelations through anæsthetics; but a kind of waking trance (this for lack of a better name) I have frequently had, quite up from boyhood, when I have been all alone. This had often come upon me through repeating my own name to myself silently, till, all at once, as it were, out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being; and this not a confused state, but the clearest of the clearest; the surest of the surest; utterly beyond words; where death was an almost laughable impossibility, the loss of personality (if so it were) seeming no extinction, but the only true life.

I am ashamed of my feeble description. Have I not said that the state is utterly beyond words? This is not a vulgar table-tipping spiritualism. It is the most emphatic declaration that the spirit of the writer is capable of transferring itself into another state of existence, is not only real, clear, simple, but that it is also infinite in vision and eternal in duration."

Prof. Thomas Davidson points out that the same conviction, if not the same experience. only with another, is described in "In Memoriam" XCV.

* * * * *

By the end of last year, one more important addition has been made to the long series of wonderful discoveries regarding Chaldea. Assyria, and Babylonia, by Budge who had been sent to the east on behalf of the trustees of the British Museum. This latest find consists of a group of fifty letters written by Hammurabi, King of Babylon, who reigned about 2300 B.C., and who is generally identified with the Amraphel of Genesis, xiv. Hammurabi was one of the greatest of the Babylonian Emperors and constructed the Great Royal Canal of Babylon, by which the highly intricate system of the irrigation of Upper Chaldea was secured and which is cited as one of the wonders of Babylon by classical historians. The novel feature about these tablets is that they are in the nature of state despatches and reveal a system of regular correspondence between the rulers and their subordinates.

M. N.

IN MEMORIAM.

QUEEN VICTORIA. DIED 22ND JANUARY 1901.

(BY PUNDIT, R. S. VEDACHALAM PILLAI.)

கையறுநிலை.

விக்டோரியா அரசியாரிறந்தபோது பாடியது.

ஞாயிறு படாஅ மாயிரு ஞால
முழுதொருங் காண்ட பழுதறு மரசி!
நீயே, யுலைசெல விளங்கிய பெருநாண் முழுதுநின்
னரச வாழ்க்கை பிறழு மென்பது
கனவினு மியாங்கண் டிலமே முனமிப்
பரத கண்டத்து வெறிபடப் புகுந்து
தொடுங்கோ லோச்சிய மன்னரிற் றீர்ந்துநின்
னெடுங்குடை நீழ னெடுநாள் வைகு
மக்களா மெம்மை யிக்கா னீத்துப்
போதியோ வன்னாய்! ஈது மாயமோ!
அருள்கனிந் தொழுகுநின் மருண்மான் விழியு
மெழுமிடங் குழிந்தபின் னொழுகிமுன் வளைந்த
வெழில்கிளர் நாசியும் பழியறு முத்தெனத்
திருவொடு திகழு முறுவலுங் குருவளர்
குலிகமா ரிதழும் பொலிவுறு திருமுகம்
வளர்மதி போலவெம் முளமெழு தோறு
முலக மெல்லா நலமிகப் பொலிய
நிலமிசைப் பிறந்த மலைதரு மகளோ,
வேறுபல திருவும் வீறுபட நல்கப்
பார்மிசை வந்த சீர்செழு மகளோ,
கலைபல விளக்கத் தலைமையொடு போந்த
நான்முகற் கினியவெண் டாமரை மகளோ
வென்றியா நினைதலிற் றுன்றுபொருண் முடித்துப்
பெருவா னெய்திய திருவினை யென்று
நெறிப்பட நினைந்திங் குரைத்த லல்லது
பொன்றினை யாகக் கன்றிய வுளத்தொடு
மொருகண மாயினுங் கருதவ திலமே;
ஆங்கன மாயினு மீங்குநிற் பிரிதலி
னழலது கண்ட மெழுகது போல
வன்னெஞ் சுருகிக் கண்ணீர் சிந்தி
யாற்றா தழுதலு மேற்படு மன்றே;
அருட்பெருங் கடலே! பொருட்பெருஞ் செல்வீ!
எம்முயிர்க் குயிரே! இம்மா கடலுந்
திரைநா வலைத்துங் கரைவாய் திறந்து
மோவா தரற்றலு முண்மை யன்றே?
கருவிழிப் பாவாய்! குருகிளர் மணியே!
புகழின் விளக்கே! புண்ணிய முதலே!
மண்ணுல கொரீஇ விண்ணுல செய்தினும்
பெருந்தவ முடைய பெற்றிமை யாதலின்
விரிகதிர் பரப்பு மரியணை மீதி
னேழிசை யொழுக்கு மியாழினர் சூழத்
திருவொடு மமர்ந்த விறைவ னருள்பெற்
றினிதுவந் துறைகுவை யென்பது நினைதொறும்
விக்டோர் யாவெனு நற்றவ வரசீ!
இந்நா டாள வந்தகோ மகளே!
பெருந்துயர் போக்குந் துறைகண்டு
திருந்திய வுளத்தொடு பொருந்திவாழ்குதுமே.

(BY ASHTAVADANAM P. CULLEAUNASUNDARA MUDALIAR.

சக்கிரவர்த்தினியார்மீது இரங்கற்பா.

அன்னாய்! அன்னாய்! அகில மனைத்து
நின்னை யொரீஇ நிலைப்ப தெங்ஙன்?
நினதர சியலை நிகரா யாண்டுங்
கனவினுங் கண்டிலங் காதாற் சேட்டிலந்
தனத னகராச் சாற்றுமி லண்டனில்
மனமகிழ் வாக வதிந்த வரசீ!
இந்து தேயத்தினை யெழில்விழி யிமையா
விந்தையிற் புரந்து விளங்கிய செல்வீ!
மக்களைத் தணந்த மாய மென்னே!
துக்கத் தெம்மைச் சுழற்ற னீதியோ?
பரதகண் டத்திற் பரிவி னீசெய்
பரதப் பெருக்கைப் பகரப் பாற்றோ?
கல்வி யீந்தனை கருணை யளித்தனை
செல்வ முதவினை சீர்த்தி நல்கினை
மேற்றிசை கீழ்த்திசை மேவு மெவரையு
மாற்றமில் சமனா மதிப்ப மவாவர்
சமய விதியினிற் சலன மின்றி
யமைவுற வார்த லடைவே யென்னாப்
பன்னிய நின்னுரைப் பயனைச் சூழின்
என்னே! என்னே! எவ்வழி நின்றனை
போற்றுவ முன்னிப் புண்ணியப் பிழம்பே!
ஏத்துவ ஞான வெழிலார் விளக்கே!
இலக்குமி வடிவா யிலகிய தாயே!
கலக்கமி னின்றன் காலத் தன்றோ?
தூம சகடந் [illegible] தூர
நேமமா யோ[illegible]லையுண் டாயது
தந்திகள் [illegible]தியைத் தக்கணந் தெரிக்கப்
பந்தி பந்தி[illegible]ப் பரவி வளைந்தன
கடிதம் பலபல சாத வெல்லை
கடிதிற் சேரமுக் காசா கியது
திரைகட லோடித் திரவியந் தேட
நிரைமரக் கலன்க ணிலைத்த வெண்ணில
இந்தியர் நின்பா லேற்றவா தரிப்பைப்
புந்தியிற் கணித்துப் புகலப் போமோ?
ஒன்றோ? இரண்டோ? ஓரா யிரமா
நன்றி காட்டினை நற்கற் பகமே!
விக்டோர் யாவெனும் வெண்பங் கயமே!
சக்ரவர்த் தினியாத் தனித்த முத்தே!
உன்னைப் பிரியி னுய்தி யுண்டோ?
பன்னருஞ் சீர்த்தி பதிந்த திருவே!
அன்னை வழியே யாள்வே னென்னா
உன்னரும் புதல்வ னுரைத்த மாற்றஞ்
செவியாற் கேட்டேஞ் சிறிதயர் வொரீஇப்
புவியிற் சேமம் பொருந்தவாழ் குதுமே.

"வைதிக சைவசித்தாந்த சண்டமாருதம்"

ஸ்ரீலஸ்ரீ - சோமசுந்தர நாயக ரவர்கள்மேலியற்றிய

கையறுநிலை.

நாகபட்டினம். வேதாசலம்பிள்ளை இயற்றியது.

சைவமெ னப்படு சமயந லுண்மைத ழைந்துசெ ழித்திடவோ
தாவறு நீதிவ ழிப்படு வாதிகள் சார்ந்துக ளித்திடவோ
மெய்வழி பொய்வழி வேறுவே ருகவி ரிந்துவி ளங்கிடவோ
வேதவே தாந்தவ ரம்பினி யார்க்கும்வி ளங்கவி ளம்பிடவோ
தெய்வமி னிச்சிவ மென்றுதெ ளிந்துல கிங்குதி கழ்ந்திடவோ
திப்பிய மெய்யரு ளிப்புவி வந்துசி றந்ததி றம்படவோ
துய்யவெண் ணீறுது தைந்தசெ ழும்பர்க டன்மைசு டர்ந்திடவோ
சோமசுந் தரனெனு நாமமொ டிங்குநீ தோன்றிய தெங்குருவே.(க)

புத்தர்க ரைந்திடு பொய்ம்மொழி கீழ்ந்தது போதுவ தன்றென்றே
புன்சம ணுக்கொரு வன்கழு வீந்ததும் போதுவ தன்றென்றே
சுத்தசை வத்தொடு முரணியி ழிப்புரை தோற்றுந ருண்டென்றே
சொல்வழி வாரலர் நல்வழி கண்டுது லங்குக வின்றென்றே
பித்துரை யாடுந ரத்திறந் தீர்ந்துபி ழைத்திட லொன்றென்றே
பேதுரை கூறுநர் வாதுரை போழ்ந்துபி றங்குவ தின்றென்றே
தொத்தலர் கொன்றையி னன்புக ழின்றுதொ டங்குது நன்றென்றே
சோமசுந் தரனெனு நாமமொ டிங்குநீ தோன்றிய தெங்குருவே(உ)

வான்மதி மீனின நீங்கவ ழுக்கியிம் மண்ணிடை வீழ்ந்ததுவோ
மல்லலங் கற்பக ரஞ்சிவம் வீசியிம் மண்ணிடை வந்ததுவோ
நான்முக னுன்மறை யுட்பொருள் கூறந லத்தக வந்ததுவோ
நல்லகல் லாலமர் நம்பர்கை காட்டுரை நாட்டவெ ழுந்ததுவோ
மான்மக னுமக டேமகள் கூடி வளந்தர வந்ததுவோ
மாதவ வாழ்வொடு மில்வினை காட்டிட வள்ளுவர் வந்ததுவோ
சூன்முதிர் வண்புய னுான்முறை தந்துசு ரந்திட வந்ததுவோ
சோமசுந் தரனெனு நாமமொ டிங்குநீ தோன்றிய தெங்குருவே(ங)

நாயினி ழிந்தவெம் புன்மைக ளைந்துந லந்தர வந்தனையோ
நல்லது தீயது நன்றுப குத்துந வின்றிட வந்தனையோ
தாயினு மென்னுயர் தந்தையி னும்முயர் தன்மையில் வந்தனையோ
தண்டமி ழிற்படு வண்டுறை நன்றுநீ தந்திட வந்தனையோ
காயினு மலலது வப்பினு மன்பது காட்டிட வந்தனையோ
கன்மன மியாவுமொர் நன்மன மாயெமைக் காத்திட வந்தனையோ
தூயவு ளத்தினர் சாம்பவ ரென்பது தோற்றிட வந்தனையோ
சோமசுந் தரனெனு நாமமொ டிங்குநீ தோன்றிய தெங்குருவே (ச)

கண்ணுத லார்நெறி பண்ணின மொண்கழல் காணுது மினியென்றே
கௌணியர் தங்கலை வன்கழல் கண்டுக ளிக்குது மினியென்றே
எண்ணில ரன்பர்மு னண்ணிய நல்வழி யேகுது மினியென்றே
ஈசனற் றொண்டர்கு ழீஇயவெள் வெற்பிலி ருக்குது மினியென்றே
மண்ணில் வரும்பொரு டுய்த்துறை வாழ்வும தித்தில மினியென்றே
மன்னரி றைஞ்சவ ரும்பெரு வாழ்வும யங்கும்வ கைத்தென்றே
துன்னென விவ்வுல கம்முத லென்றுசு ருங்குத லறிமென்றே
சோமசுந் தரனெனு நாமம்வி டுத்தும றைந்தனை யெங்குருவே. (ரு)

இங்கினி நின்கழல் கண்டிரு கண்களு மின்புற லாகாதே
ஏழைப முப்பமி ழற்றுநி னின்னிசை யெய்துவ தாகாதே
செங்குமு தம்புரை நின்றிரு வாய்மொழி சேர்வது மாகாதே
செம்மைத ரும்முப தேசவ ழக்கினித் தேர்ந்திட லாகாதே
கொங்கலர் கொன்றையி னன்றிற மிங்குரு றிப்பது மாகாதே
குன்றலி லன்பர்கு ணங்குறி யிங்குகு றிக்கொள லாகாதே
துங்கந லாகம நுட்பமு ணர்ந்துசு கம்பெற லாகாதே
சோமசுந் தரனென நாமுரை யண்ணறு றந்தும றைந்திடவே. (சா)

குன்றிவி ழிக்குயில் காளுயி ரன்னவெங் கோவினைக் கண்டனிரோ
கூம்புசி றைக்குரு கேகுரு மாமணி கோலநீர் கண்டனிரோ
பொன்றுகள் சிந்திடு கொன்றைக வேசிவ போதனைக் கண்டனிரோ
புந்திநி றைந்தவர் சிந்தைவி ளக்கினைப் புன்னையே கண்டனிரோ
கன்றுமு ளத்தொடு கண்சலு ழெந்துயர் கண்டுரை யாடீரோ
கைலைம லைத்தலை வன்கழல் வைகினற் கண்டது சொல்லீரோ [ரோ
துன்றுமெ மெந்தையை யென்றினிக் காண்குவந் தோகையே கூறீ
சோமசுந் தரனெனு நாமனைக் கண்டுதொ டர்ந்துசொ றாதுணமே()

வேதமொ டாகம வித்தக நூல்கள்வி ரிந்துவி ளங்கிடுமோ
வென்றவெண் ணீற்றொளி யிங்கில மெங்கும்வி ரிந்துப ரந்திடுமோ
தீதறு நால்வர்தி றம்படு மன்பு திகழ்ந்துசி றந்திடுமோ
தேறரு மெய்ப்பொருள் கண்டவர் நூல்கடெ ளிந்துசெ ழித்திடுமோ
மேதக வாகமொ ழிந்திட வல்லதொர் மெல்லியற் பைங்கிளியே
மெல்லென விவ்வுரை யாவும வற்குவி ரித்துவி ளம்பிடினே
தூதொடு வந்தநி னின்மழ லைம்மொழி தூயதெ னக்கொண்டே
சோமசுந் தரனிவ ணுமுறு துன்பறத் தோன்றுவ னெம்முளமே(அ)

அஷ்டாவதானம் பூவை - கலியாணசுந்தரமுதலியார் இயற்றியது.

வைதிக சைவசித்தாந்த சண்டமாருதம்

ஸ்ரீலஸ்ரீ - சோமசுந்தரநாயகரவர்கள்

விஜயாஷ்டகம்.

வெண்பா.

பரசமய கோளரியாப் பாரனைத்தும் வாழ்த்தும்
வரன்சோம சுந்தரநல் வள்ள - லரனடியிற்
சேர்ந்திருந்தான் சார்வரிமா சிச்சுக் கிலபட்சஞ்
சீர்சதுர்த்தி யாகுந் தினம்.

அறுசீர்விருத்தம்.

குன்றிலிட்ட தீபமென்க் குவலயத்தி லெல்லோருங்
குறிக்க வாழ்ந்து
நன்றுநன் றெனநாவ லோரனைவ ருங்கூடி
நயந்து பேசத்
தென்றமிழி னீபொழியும் பிரசங்க மழையதனைச்
செவியான் மாந்த
லென்றினிநா னெழிற்சோம சுந்தரனே யென்னுயிரே
யென்சம் பத்தே. (க)

அன்னியமா யாவாதி பாஞ்சராத் திரியாதி
யானை யாவு
முன்னுடைய பிரசங்க சர்ச்சினையா லேயலறி
யுதைத்துக் கொள்ளப்
பன்னகமெனச் சணுமுலவு மொருசிங்க மெனவதியும்
பான்மை வாய்ந்த
தன்னிகரி லுயர்சோம சுந்தரநா வலரேறே
சைவக் குன்றே. (உ)

வட்டமதி யணிபெருமாற் கேதேனுங் குறைசொல்வார்
வாய்கி ழிக்க
விட்டமுறு மெய்கண்ட சாத்திரவா ளாயுதமிங்
கேந்தி நாளு
மட்டதிக்கி னுஞ்சென்று புறமதத்தர் விதிர்ப்புறவே
யார்ப் பரித்துச்
சிட்டரேத் திடவாழ்ந்த நற்சோம சுந்தரனே
செல்வப் பேறே. (ங)

சாருமுல் கதனிலுனை வைதிக சைவசித்
தாந்த சண்ட
மாருதமென் றேசேது பதியாதி யோருரைத்த
மாண்புக் கேற்பச்
சாருவா கன்முதலோர் நின்முன்னே துரும்பென்னத்
தாஞ் சுழன்று
ராருமிறைஞ் சிடற்குரிய சோமசுந் தரப்பேர்கொ
ளார்வ லோனே. (ச)

முக்கூற்றுப் புறச்சமய ரிற்சில்லோர் சிவத்துண்மை
முன்னு ராகி
யக்கிரம மாகவெளி விட்டநூ லெவற்றினுக்கு
மருமை யாய்நீ
தக்கபதி ல விடுத்த சாத்திரங்க ளின்பெருமை
சாற்றப் போமோ
திக்கனைத்துஞ் செயங்கொண்ட சோமசுந் தரனேதற்
சிவத் துற்றோனே. (ரு)

இட்டசித்தி யெலாமளிக்குஞ் சிவபெருமா னுண்மையினை
யெண்ணு ராகித்
துட்டினையும் புன்சமய மாந்தர்சிலர் தயவினையுந்
துணையாக் கொண்டு
கட்டமுற வழுவழுவென றேபுரா ணம்பலவுங்
கழறு வோரைக்
கிட்டவர வொட்டாத சோமசுந் தரனேதொல்
கேண்மை யோனே. (சு)

விர்தைமிகு வேதாக மங்களினுண் மேதகுவாய்
விளக்க முற்ற
வுந்தியநற் பிரமாண மாங்கணைக ளைச்சைவர்க்
குதவி வம்பால்
வந்துவா தஞ்செய்யும் புறச்சமய ரைப்பிடிக்கும்
வன்மை செய்த
வெந்தைதநிக ராஞ்சோம சுந்தரனே நின்னருமை
யென்னே யென்னே. (எ)

இவ்வுலகை நீபிரிந்தா யெனவெண்ணிப் பற்பலரு
மேங்கு கின்று
ருவ்வுலகை நினைநீக்கா துன்மயமாய் மணக்கின்ற
வுண்மை தன்னைச்
செவ்விபெற வறிந்தநான் சிறிதேனுங் கலங்காது
சிரித்து வாழ்வே
னெவ்வெவரும் புகழ்சோம சுந்தரனே சிவஞானத்
தெழின்மிக் கோனே. (அ)

MEIKANDA SATTIRAM (TAMIL)

This is a complete edition of the 14 Saiva Siddhanta Sastras with the best commentaries on them.

Price per copy Rs. **6—0—0**. Postage Extra.

APPLY TO:—THE PUBLISHER, SIDDHANTA DEEPIKA, **MADRAS.**

THE TAMIL ZENAN MAGAZINE.

மாதர் மனோரஞ்சினி.

(A monthly illustrated Tamil Journal solely devoted to Female Education.)

Contains: the lives of the famous Indian women, Domestic Economy, the Science of the Earth, Interesting stories, arti les on Charity, Truth, Good Conduct etc.

Yearly Subscription Rs. **1** as. **12**

Each volume begins in March and ends with February.

Hindu Pakasastra, 2nd Edition, Revised and enlarged by T. K. Ramachandra Rao.

Price Rs. **2**. Postage Extra.

APPLY TO:—

C. S. Ramaswamy Iyer,
Editor, Tamil Zenana Magazine,
Triplicane, Madras.

Prices reduced Considerably.

SRI BHAGAVAD GITA.

With **Sri Ramanujacharya's** Commentary, Translated into English by A. GOVINDACHARLU, C. E., F. T. S.

Demy 8vo. 600pp.

(*a*) Full superior calico, gold lettered	Rs.	8 0 0
(*b*) Full calico, with printed title	...	7 0 0
(*c*) Full paper, with printed title	...	6 0 0

BY THE SAME AUTHOR

THE TABLE OF THE 32 UPANISHAD VIDYAS.

Printed on glazed card in colored ink ... Rs 0 6 0

LECTURES ON INSPIRATION, INTUITION, & ECSTSY.

Part I (*Occidental*)	... ...	0 6 0
Part II (*Oriental*)	... ...	0 7 0
Part III *Theosophical*	... ...	0 5 0

Apply to:—**A GOVINDACHARLU**, C. E. F. T. S.,
VEDA GRIHAM,
Mysore (India.)

Our Saints' Calendar.

நாயன்மார்கள் திருநக்ஷத்திரம்.

English Month		The Names of saints.
March 1901.	5	Thiruvalluva Nayanar.
	7	Eripatha Nayanar.
	18	Thandiadigal Nayanar.
	25	Ne'sa Nayanar.
	27	Gananatha Nayanar.
	29	Munaiaduva'r Nayanar.
April 1901.	5	Ka'raikal Ammaiyar
	15	Thirunavukkarsu Swamigal.
	19	Siruthonda Na'yanar.
	21	Mangaiarkarsiya'r.
	23	Viranminda Na'yanar.
	26	Sivagna'na Yo'gi.
	30	U'ma'pathi Siva'chariar.
May 1901.	2	Esai Gnaniya'r.
	3	Thirukooripputhonda Nayanar.
	17	Kalarchinga Na'yanar.
	22	Naminanthi Adigal.
	...	Se'kkilar Swamigal.
	23	Somasimara Nayanar.

The Age of Manicka Vachakar

This is a pamphlet containing various points of absorbing interest to the Saivas; it will also serve as a good guide to the Student of the ancient classics of Tamil Literature.

	Rs.	A.	P.
Price (cloth bound)	1	6	0
Wrapper	1	0	0
To Students, Wrapper Copies @ ...	0	8	0
,, Bound Copies @ ...	1	0	0

Copies can be had of,

MESSRS THOMPSON & Co.,
MR. V. KALYANARAMA AIYAR,
The Publisher of Siddhanta Deepika.

Students should apply to the author alone.

TIRUMALAIKOLUNDU PILLAI,
Pachyappa's College, Madras.

Siddhanta Deepika

ADVERTISING RATES.

THE JOURNAL HAS A CIRCULATION

Throughout India, and European Countries.

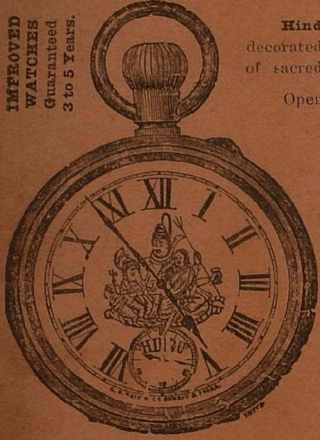
One insertion	... ...	Rs. 10 a page.
Two insertions	... ...	,, 15 ,,
Three ,,	... ...	,, 20 ,,
Six ,,	... ...	,, 36 ,,
Twelve ,,	... ...	,, 50 ,,

THE UNIQUE WATCHES OF

G. B. NAIK & CO.,

Useful Keyless Lever Watches For Rough Wear & Presentation.

IMPROVED WATCHES Guaranteed 3 to 5 Years.



Hindu Prize Watches. Superior in every point. Emamelled dial decorated in bold Vernacular and Roman figures and charming pictures of sacred Hindu deities in centre **Mahadeo Parvati.**

Open Face Nickel Silver Case Rs. 15. Silver Case Rs. 30.

Hindu Improved Watches in centre of dial only Shiva Parvati with Genesh.

Open Face Nickel Silver Rs. 16. Silver Rs. 30.

Indian Watch Co's Plain Dial Keyless Lever Watches Guaranteed 3 years. Medium Sizes.

Metal Case Open Face Rs. 12. Silver Rs. 17. Metal Hunting Case Rs. 13. Silver Rs. 19. Metal Half Hunting Rs. 15. Silver Rs. 22.

Every watch regulated, examined before despatch. All orders executed by V. P. P. with each watch a suitable chain, spare spring and glass &c., Repairing, oiling, cleaning &c., a speciality.

PRIZE WATCHES 2 to 4 Years Guaranteed.

Send half anna stamp; will mail you free 1000 descriptive of **Illustrated Catalogue** of various classes of **Watches, Clocks, Timepieces, Jewelery, Chains, Charms, Materials, Specialities** &c., to meet every capacity.

G. B. NAIK & Company,

Curgeon Road, Bombay and Poona City.

Although our opinion was solicited by G. B. Naik and Co., about the quality of their watches some years ago, we postponed doing it for want of experience. We have tested their watches for about four years and we are now in a position to safely assert that Messrs G. B. Naik and Co, have done really an invaluable service to the natives by supplying fashionable watches at a comparatively cheap rate. We have no hesitation therefore in recommending them to the public.——**The Siddhanta Deepika.**

READY FOR SALE ! **Dr. G. U. POPE'S Latest Work.** READY FOR SALE !!

Tiruvachakam

OR

THE SACRED HYMNS

OF

The Tamil Poet, Saint and Sage

MANICKAVACHAKAR.

Text with Metrical Translation in English, and Valuable Introduction, and notes and Lexicon and Concordance with Life and appendices illustrating the Great South Indian System of Philosophy and Religion called the **Saiva Siddhanta.**

Most beautifully printed at the Oxford Clarendon Press. Price Rs. 10. Per V. P. P. Rs. 10—12—0.

APPLY TO:—THE PUBLISHER, "SIDDHANTA DEEPIKA" *Madras.*

MADRAS:—Printed by P. C. Kalliana Sundara Nadar, at the C. N. Press, and Published by J. M. Nagarathnam